The Khacakrapañcakastotra

and

The Mahānayaprakāśa

by

Arṇasiṁha

Edition and translation

by

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खचक्रपञ्चकस्तोत्रम्

डा० मार्क डिच्कोफ्सकि – अभिधानेन
संशोधितमनुवादकृतं च

खचक्रपञ्चकस्तोत्रम्

[1]या सान्तकाग्निरविसोम — अनाख्यभास।
नि:शेषपूरितमहार्थमहोत्कल्लोलाम्[2] ।
चिच्चण्डतेजशिवशक्तिमशेषमाता[3]
श्रीमङ्गलामिति[4] महार्थं[5] प्रति[6] प्रणौमि ॥

I praise the Great Reality (*mahārtha*), the venerable (goddess) Maṅgalā, she who is the mother of all things, the energy of Śiva, the awesome (*caṇḍa*) power (*tejas*) of consciousness. (I praise her) the great wave of the Great Reality filled with all things, (she who is) the light of the Inexplicable (that illumines) the Sun and Moon along with Fire of (universal) destruction.[7] (1)

एका देवी प्रसरति परा[8] व्योमहंकारघोषा
चक्रं[9] रौद्रं गगनसदृशं[10] रश्मिपुञ्जं[11] समग्रम् ।
व्योमाकाराकलितकलनानन्दभासाप्रचण्डम्[12]
भाषातीतं[13] विस्मयविषयं[14] देवीचक्रं[15] नमामि ॥

One goddess (alone), the Supreme, extends (as all things, her) Sound the egoity of Emptiness (*vyoman*). I salute the Circle of the Goddess (*devīcakra*) whose field (*viṣaya*) is wonder (*vismaya*) that is beyond speech and extremely terrible with the light of the bliss of undifferentiated manifestation (*kalanā*) whose form is Emptiness (*vyoman*). (I salute) the fearful (*raudra*) circle which is (empty) like the sky, the totality (of all things), the network of the rays (of consciousness). (2)

समरसपदलीनो नि:स्वभावैकवीर:
शमितसकलभावैर्ज्ञानदृष्टिप्रकाश:[16] ।
विदितपरमतत्त्वो लब्धविज्ञानसौख्यो[17]
नयितपरमबोधज्ञाननेत्राद्यनाथ:[18] ॥

The primordial Lord is Jñānanetra who has led (his disciples) to supreme consciousness and (has himself) attained its bliss and known ultimate reality. He is the light of the vision of knowledge (that arises) by the quelling of all phenomenal states (*bhāva*) and is the Solitary Hero (*ekavīra*) devoid of (phenomenal nature - *niḥsvabhāva*) merged in the state of unity (*samarasa*). (3)

यस्मादसंख्यकिरणावलिकालवह्नि[१९]
नित्यं निरुद्धमुदयास्तमनस्वभावम्[२०] ।
एकं[२१] ह्यनेकविभवैः क्षतसर्वभावं
तद्[२२] नौमि चाव्ययशिवं बहुतेजविश्वम् ॥

And so I salute that imperishable (*avyaya*) Śiva who is the universe of many energies (*bahutejas*), Who is one with the multitude of manifestations (*vibhava*) and has destroyed all phenomenal states (*bhāva*) Who, eternal has and free of arising and falling away, is one's own nature (*svabhāva*), the fire of time with countless rays. (4)

गौरीं[२३] विघ्नेशवटुकं वीरसिद्धांश्च योगिनीम् ।
योगिन्यो मातरः सर्वा नमस्कृत्वावतारयत्[२४] ॥

Once saluted (the goddess) Gaurī, the Yoginī, Gaṇeśa, Vaṭuka, the Vīrasiddhas, the Yoginīs and Mothers, he (Jñānanetra) brought (this hymn) down (into the world). (5)

गणेशं शक्तिसंयुक्तं प्रणमामि गणैः सह ।
वन्दे श्रीनाथपादाब्जं[२५] खेचर्यादिगणस्य च ॥
शिवयोगिनिचक्रस्य[२६] गुरूणाममलात्मकम्[२७] ।

I prostrate before Gaṇeśa conjoined with (his) energy along with the host. I praise the lotus feet of Śrīnatha and the pure nature of the host (of energies) commencing with Khecarī, the circle of Śiva's Yoginīs and that of the teachers. (6-7ab)

श्रीपीठ – उत्तरान्तस्था अष्टपीठसमुद्भवा[२८] ॥
करवीरश्मशाने तु एकचक्रे[२९] समागताः[३०] ।
महामेलापमिलिता योगक्रीडोत्सवे[३१] स्थिताः ॥

(The Yoginīs) in the venerable Northern Seat, born of the eight seats (*aṣṭapīṭha*) (of the Mothers) have come together in a single circle in the cremation ground of Karavīra. They are united together in the Great Union (*mahāmelāpa*) in the festival of the sport of Yoga. (7cd-8)

खेचरी दिक्चरी चैव[३२] गोचरी भूचरी तथा ।
रम्याडामरिडाकिन्यो[३३] व्योमेशी तु महाबला ।।

(They are) Khecarī, Dikcarī, Gocarī, Bhūcarī along with Ramyā, Damanī, Ḍākinī, and Vyomeśī,[34] who is very powerful. (9)

अन्यैरनेकसंघातैर्योग्यन्यैर्विविधात्मकैः[३५] ।
महामेलापमिलिता योगिन्यश्च[३६] समागताः ।।

The Yoginīs are also assembled (there) united together in the Great Union with other yogis of many kinds and in many (kinds of) unions.[37] (10)

अष्टषष्टिस्तु योगिन्यो दशसप्ताधिकाः स्थिताः ।
नामवर्णविभेदेन पञ्चचक्रे[३८] यथा स्थिताः ।।

The Yoginīs number sixty-eight and seventeen.[39] They reside in the five circles according to their names and letters (of the alphabet to which they correspond). (11)

मङ्गला एकरात्री च खेचरी[४०] फणिधारिणी ।
रविणी मन्त्ररूपा च हंसाख्या चक्रनायिका[४१] ।।
घर्हना[४२] डमरा[४३] देवी यथा एषा प्रकीर्तिता ।
गर्जनी एकचारी च शवरी वज्रपञ्जरा ।।
ऋद्धिः[४४] सप्तादशी ज्ञेया भासाचक्रे[४५] व्यवस्थिता ।

(The names of these Yoginīs are as follows): Maṅgalā, Ekarātrī, Khecarī, Phaṇidhāriṇī, Raviṇī, Mantrarupā, the one called Haṁsā, Cakranāyikā, Gharhanā, the goddess renouned as Ḍāmarā, Garjanī, Ekacārī, Śavarī, Vajrapañjarā and know Ṛddhi to be the seventeenth (energy who) resides in the Circle of Bhāsā. (12-14ab).

मन्दरा एकनारी[४६] च खगी फणी रवान्तिका[४७] ।।
रश्मिनामा मन्त्रकला हरमाता च चण्डिका ।
नभो[४८] भासा डम्बमयी यमाण्डाख्या[४९] गभस्तिनी ।।
एकयोगिनिमन्त्रज्ञा[५०] वमना ऋद्धिनी स्मृता ।
खे चक्रे योगिन्यः[५१] ख्याता दशसप्त प्रकीर्तिताः ।।

Seventeen are said to be the Yoginīs in the Circle of Emptiness (*khacakra*) (namely): Mandarā, Ekanārī, Khagī, Phaṇī, Ravāntikā, she who is called Raśmi, Mantrakalā, Haramātṛ, Caṇḍikā, Nabhas, Bhāsā, Ḍambamayī, the one called Yamāṇḍā, Ghabhastinī, Ekayoginī, Mantrajñā, Vamanā and Ṛddhini. (14cd-16)

मन्थाना एकवीरा च स्वादिनी[५२] फणिभूष०॥[५३] ।
रमणी मन्त्रलीला च हरी चन्द्रमसा[५४] तथा ॥
नभोत्थिता[५५] डमरुश्च[५६] यमुना ओघिनी तथा ।
गणेशी एकलामा च शङ्खिनी[५७] वज्रघातिनी ॥
ऋतुक्षयंकरी देवी सप्तादशपदोज्ज्वला ।
दिक्चक्रसंस्थिता देव्यस्तृतीये चक्रे[५८] संरि. ग: ॥[५९]

The goddesses residing in the Circle of the Directions (*dikcakra*), that reside, that is, in the third circle are: Manthānā, Ekavīrā, Svādinī, Phaṇibhūṣaṇā, Ramaṇī, Mantralilā, Harī, Candramasā, Nabhonnatā, Ḍamaru, Yamunā, Oghinī, Ganesī, Ekalāmā, Śaṅkhinī, Vajraghātinī and Ṛtukṣayaṁkarī, the goddess who burns brilliantly with the seventeen states (of this circle). (17-19)

मदना एकचक्रा च खगचक्रा[६०] फलाशिनी ।
रजकी[६१] मदगन्धाख्या फलिनी[६२] चक्रपूजिता ॥
नन्दिनी[६३] दण्डिनी[६४] चैव यशषी[६५] मोदिनी[६६] तथा ।

(The goddesses residing in the Circle of Speech are): Madanā, Ekacakrā, Khagacakrā, Phalāśinī, Rajakī, the one called Madagandhā, Phalinī, Cakrapujitā, Nandinī, Daṇḍinī, Yaśa..ī, Modinī, Gaganā, Ekavīrā, Śavabhakṣyā, Varāyudhā and one shoul know that the seventeenth mistress in the Circle of Speech (*gocakra*) is Ṛksā.
(20-21ab)

गगना[६७] एकवीरा च शवभक्ष्या वरायुधा ॥
ऋक्षा सप्तादशी[६८] ज्ञेया गोचक्रे चक्रनायिका ।
मनोवेगा एकनिशा खकला फणगर्विणी[६९] ॥
रक्ताक्षी मन्दसिद्धि:[७०] श्रीहयग्रीवा[७१] च चर्चिका ।
नदना[७२] उहका[७३] चैव यशदा[७४] ओषधी त५. ॥
गन्धर्वी एकवीरा[७५] च शवरी वज्रधारिणी ।
ऋद्धिका[७६] दशसप्तेता[७७] भूचक्रे संव्यवस्थिता:[७८] ॥

These are the seventeen that reside in the Circle of the Earth: Manovegā, Ekarasā, Khakalā, Phaṇagarviṇī, Raktākṣī, Mandasiddhi, Śrīhayagrivā, Carcikā, Nadanā, Uhakā, Yaśadā, Oṣadhī, Gandharvī, Ekavīrā, Śavarī, Vajradhāriṇī and Ṛddhikā. (21c-24)

एतत्संकाशादुद्यतमन्यद् वै[७९] चक्रपञ्चकम् ।
परिवारे स्थितिं[८०] च[८१] यामेकैकां[८२] च वदाम्यहम् ।।

Another group of five circles arise from this one. I will tell (you) each one and her location in the surrounding entourage. (25)

डाकिनी[८३] पिञ्जरी घोरा उन्मत्ता प्राणभक्षिका ।
कलिङ्गा कालरात्री च मार्जारी सन्धिभेदिना ।।
अजवक्त्रा मेषमुखा व्याघ्री सूकररूपिणी ।
जम्भणी[८४] भीषणी रौद्री[८५] कुम्भकर्णी व्यवस्थिता ।।
दशसप्ता[८६] च संभूताः प्रथमे चक्रे[८७] संस्थिताः[८८] ।

Ḍākinī, Piñjarī, Ghorā, Unmattā, Prāṇabhakṣikā, Kaliṅgā, Kālarātrī, Mārjārī, Sandhibhedinī, Ajavaktrā, Meṣamukhā, Vyāghrī, Śūkararūpiṇī, Jambhaṇī, Bhīṣaṇī, Raudrī and Kumbhakarṇī. (These) seventeen reside in the first circle. (26-28ab)

शाकिनी[८९] भद्रचारी च रोहिनी[९०] मदरञ्जिका ।।
निर्मला जम्भिनी चैव स्वच्छन्दा जर्जरी[९१] स्मृता ।
हस्तिकर्णी चण्डतेजा जगद्धत्री[९२] शिवानना ।।
चर्चिका राक्षसी भट्टा मुण्डिनी मुण्डधारिका[९३] ।
सप्तदशक्रमोन्थाश्च[९४] द्वितीये चक्रे[९५] नायिका.[९६] ।।

The heroines who arise from the seventeen-fold sequence in the second circle are: Śākinī, Bhadracārī, Rohinī, Madarañjikā, Nirmalā, Jambhinī, Svacchandā, Jarjarī, Hastikarṇī, Caṇḍatejā, Jagaddhātrī, Śivānanā, Carcikā, Rākṣasī, Bhaṭṭā, Muṇḍiṇī and Muṇḍadhārikā. (28cd-30)

लामा च रुक्मिणी चैव हरिणी[९७] खेचरी[९८] तथा ।
प्रभा शोणितभासा[९९] च तपनी[१००] वर्षणी[१०१] स्मृता ।।
जया[१०२] च विजया सिद्धा त्रिजटा पुत्रहर्तृका ।
दिग्वासा जननी[१०३] तारा दुर्दुरा[१०४] च व्यवस्थिता ।।
दशसप्तक्रमाख्याताः[१०५] तृतीये चक्रे[१०६] सम्भवाः[१०७] ।

Those who are called the seventeen-fold sequence and arise in the third circle are: Lāmā, Rukmiṇī, Hariṇī, Khecarī, Prabhā, Śoṇitabhāsā, Tapanī, Varṣaṇī, Jayā, Vijayā, Siddhā, Trijaṭā, Putrahartṛkā, Digvāsā, Jananī, Tārā, and Durdurā. (31-33ab)

रूपिका चित्तहारी[१०८] च भास्वरी भवनी[१०९] तथा ॥
शूलिनी[११०] शूलघाती[१११] च जीवहारी हयानना ।
कुक्कुरी[११२] चक्रवेगा च गृध्रवक्त्री[११३] निशाचरी ॥
पुंसिनी श्रीबला चैव रजकी[११४] चीरभूचरी[११५] ।
मार्जारी दशसप्तैता:[११६] चतुर्थे[११७] चक्रे[११८] नायिका: ॥

These are the seventeen heroines in the fourth circle: Rūpikā, Cittahārī, Bhasvarī, Bhavanī, Śūlinī, Śūlaghātī, Jīvahārī, Hayānanā, Kukkurī, Cakravegā, Gṛdhravaktrī, Niśācarī, Puṁsinī, Śrībalā, Rajakī, Cīrabhūcarī, and Mārjārī. (33cd-35)

भूचरी वेधकी चैव बिन्दुमालान्त्रभक्षिका[११९] ।
आकर्णी भद्रकर्णी च सुमतिर्वीरगर्विता[१२०] ॥
गुह्याध्वी वीरवासा[१२१] च कालरात्री खरानना ।
शाङ्करी[१२२] वृत्तिनी घोरा मुक्तकेशी कृशोदरी[१२३] ॥
सप्तादशात्र विख्याता: पञ्चचक्रसमुद्भवा: ।

Here the seventeen (goddess who) are known as the outpourings of the fifth circle are: Bhūcarī, Vedhakī, Bindumālā, Antrabhakṣikā, Aakarṇī, Bhadrakarṇī, Sumati, Vīragarvitā, Guhyādhvī, Vīravāsā, Kālarātrī, Kharānanā, Śāṅkarī, Vṛttinī, Ghorā, Muktakeśī and Kṛśodarī. (36-38ab)

सप्ततिश्च शतं चैव योगिनीनां क्रमागतम् ॥
सर्वास्ता एकचक्रस्था महायोगोत्सवे स्थिता: ।
व्योमचक्रे स्थिता: सर्वा भूचक्रे तु विशेषत: ॥

One hundred and seventy are (the energies) that form the sequence of Yoginīs. All of them reside in a single circle engaged in the Great Festival of Yoga. All of them reside in the Circle of Emptiness (*vyomacakra*) and in particular in the Circle of the Earth (*bhūcakra*). (38cd-39)

पञ्चाशीतिस्तु खेचक्रं[१२४] तन्मध्ये चक्रनायिका ।
मङ्गलाख्या[१२५] तु या देवी अधिकारकरी तु सा ।।

Eighty-five make up the Wheel of the Void (*khacakra*) and in its centre is the mistress of the circle called Maṅgalā, the goddess who bestows authority (*adhikārakarī*). (40)

क्रमोपदेशमार्गेन[१२६] पीठयोगिनिकं मतम् ।
महायोगिनिकं चान्यं[१२७] क्रमं सर्वेश्वरेश्वरम्[१२८] ।।

According to the path of the Krama teachings, the Tradition (*mata*) is that of the 1) Yoginīs of the Sacred Seats, another sequence (*krama*) is 2) that of the Great Yoginī and is the governor of all the Lords. (41)

आद्ययोगिनिकं चान्यं क्रममन्त्रतनु[१२९] परम् ।
महासिद्धक्रमं पश्चात् पीठयोगिनिकं[१३०] मतम् ।।

Another (sequence) is that of 3) the Primordial Yoginī and is the supreme body of the mantras of the sequence. After this comes 4) the sequence of the Great Siddhas that is the teaching (*mata*) of the Yoginīs of the Sacred Seats. (42)

सिद्धयोगिनिकं चान्यं[१३१] क्रमं सर्वेश्वरेश्वरम्[१३२] ।
मुद्रापञ्चसमायुक्तं गुरुपंक्तिक्रमागतम्[१३३] ।।

5) Another sequence is that of the governor of all the Lords and is that of the Siddhayoginīs. Associated with the five gestures (*mudrā*) it has been transmitted along the sequence of the Lineage of the Masters. (43)

क्रमेण ज्ञायते योगी कथनं क्रमपूजनम् ।
संक्रमणं[१३४] सर्वगतं सर्वावेशविवर्जितम् ।।
रावप्रवेशरमणं वमनग्रासघस्मरम्[१३५] ।
एवं मङ्गलपूर्वं तु योगिनीक्रमनिर्णयम्[१३६] ।।
यो जानाति महाकौलो[१३७] महार्थस्तस्य[१३८] गोचरः[१३९] ।

The yogi is one who knows (the following) in due order (*kramena*): Speech (*kathana*), the worship of the sequence (*kramapujana*), transference (*samkramaṇa*) which is present everywhere and is free of all (demonic) possession (*āveśa*), the bliss

(*ramaṇa*) of entry into Sound, the consuming fire of emission and assimilation - such, preceeded by the auspicious (*maṅgala*), is the teaching of the sequence of the Yoginīs. The Great Reality (*mahartha*) is in the perview of the Great Kaula who knows (this). (44-46ab)

पूजा चर्याक्रम: क्रीडा मुद्रा रावप्रदर्शिता ॥
महामांसं[१४०] तथा मत्स्यं[१४१] मद्यं शीधुं तथा[१४२] सुराम्[१४३] ।
चरुं[१४४] पशून् च[१४५] विविधान् गीतवाद्यं[१४६] निवेदयेत् ॥
जपं ध्यानं प्रकुर्वाण:[१४७] स्वे[१४८] स्वे[१४९] चक्रे स्वभावत:[१५०] ।

Worship is mystical sexual union (*caryākrama*). It is (erotic) play (*krīḍā*), while gesture (*mudrā*) is that exhibited by (the inner mystical) Sound (*rava*). (The yogi) should offer the Great Meat, fish, liquor, rum and wine, the sacrificial pap (*caru*), many kinds of sacrificial animals, song and instrumental music. (He should do this) as he meditates and repeates mantras (to the Yoginīs) in their own respective circles according to their own nature. (46cd-48ab)

महारावं तत: श्रुत्वा पराकाशान्निरञ्जनात्[१५१] ॥
श्रुत्वा तु हृष्टमनसा परानन्देन[१५२] घूर्णिता:[१५३] ।
मुद्राप्रवेशगामिन्य:[१५४] पञ्चधाक्रमसंस्थिता:[१५५] ॥
भासाख्याश्चैव[१५६] योगिन्यो[१५७] महधामान्तरे[१५८] स्थिता:[१५९] ।

Then, having heared with (their) mind delighted the Great Sound (of universal consciousness) (that emerges) from the supreme emptiness (*parākāśa*) of the Stainless (Absolute *nirañjana*), the Yoginīs known as Bhāsā who reside in the Great Abode (of absolute consciousness) inside the five-fold sequence, and move within the mystical entry into the Gesture (*mudrā* of the energy of consciousness), vibrate inebriated by supreme bliss. (48cd-50ab)

खेचर्यो[१६०] व्योममार्गस्था:[१६१] परव्योमलयंगता: ॥

The Khecarī (Yoginīs) reside on the path of emptiness and have dissolved away into the Supreme Emptiness (*vyoman*). (50cd)

दिक्चर्यो[१६२] दिक्प्रकाशाभा: सूक्ष्मध्यानपरायणा:[१६३] ।
गोचर्यो हृदि योगज्ञा आत्मानात्मविभाविता:[१६४] ॥

The Dikcarī (Yoginīs) are the radiance of the light of the quarters (*dik*) and are intent on subtle meditation. The Gocarī (Yoginīs) know the union (*yoga*) within the Heart (of consciousness) and are generated by the Self (*ātman*) and its opposite (*anātman*). (51)

भूचर्यः[१६५] कन्दचक्रस्था[१६६] ब्रह्मनाडीप्रकाशिकाः[१६७] ।
भावज्ञा भावनिर्मुक्ता भावाभावविभाविकाः ॥

The Bhūcarī (Yoginīs) reside in the circle of the Root (Centre in the body - *kandacakra*) and illuminate the Nerve of Brahmā. They know the states of being (*bhāva*) and, free of them, are generated from being and non-being. (52)

एतद्धि[१६८] चिन्तयामास प्रसूतं[१६९] रश्मिमण्डलम्[१७०] ।
दुष्प्रेक्षं[१७१] सर्वभूतानामनिलानलमध्यगम् ॥

This (the yogi) contemplates, namely, the Circle of the Rays (of consciousness) (newly) born that, hard to behold, resides in between the Fire and Wind of all living beings. (53)

महाभासुररूपाभं तेजोज्वालासमाकुलम् ।
पञ्चमण्डलमध्यस्थं समन्तात्तेजसावृतम् ॥

It is the Light which is the Great Radiance full of the flames of (its) energy (*tejas*). Located in the centre of the five circles, it is enveloped all around by (its) power (*tejas*). (54)

सोमसूर्याग्निकोट्याभं ज्योतीषां[१७२] ज्योतिरुत्तमं[१७३] ।
तत्तेजसा तु सर्वास्ता योगिन्यो हृष्टमानसः ।

Shining with the light of millions of moons, suns and fires, it is the supreme Light of lights and by its radiant energy (*tejas*), the minds of all these Yoginīs are delighted. (55)

पश्यन्ति च महाश्चर्यं खे चक्रे[१७४] चक्रसंस्थिताः ।
प्राञ्जलिप्रणताः[१७५] सर्वा इदं स्तोत्रमुदीरयन्[१७६] ॥

Residing in the Circle they behold the Great Wonder (*mahāścarya*) in the Circle of Emptiness (*kha*) and, all bowing with folded hands, they uttered this hymn. (56)

The Kālī of the Wheel of Light (Bhāsācakra)

खफरेकारधामस्थे[177] धामरूपे निरञ्जने ।
चिद्धाम परधामाख्ये महाधाम परे कले ॥
गगनाम्बरसंकाशे निराधारपदोज्झिते[178] ।
नभोयोमान्तराकारे मन्थानान्ते[179] नमोऽस्तु ते ॥

Hail to you whose form is within the Void of Emptiness! You who are within the churning (Lord of Consciousness) and reside in the abode of KHAPHREM! (Hail to you) whose form is the abode (of all things), the stainless (absolute), the abode of consciousness known as the Supreme Abode, the Great Abode and the Supreme Energy Who is like the garment of the sky and has abandoned (even) free of the plane of the Unsustained! (57-58)

एकभासकि भासस्थे भासोत्तरे[180] निरामये ।
सर्वभासासमुत्तीर्णे भासारूपे नमोऽस्तु ते ॥

Hail to you whose nature is Light (*bhāsa*)! Beyond all (the phenomenal) lights (of manifestation), (you who are) perfect, the sole illuminating Light present in the Light and (yet) beyond it! (59)

The Kālī of the Wheel of the Void (Khacakra)

खकले खेचरे खस्थे स्वभावे * खमाश्रिते ।?
खगपंक्त्या[181] समारूढे[182] खेचर्गाख्ये नमोऽस्तु ते ।

Hail to you called the Skyfarer (Khecarī), (you who have) ascended by the lineage residing in emptiness! You who are the energy of emptiness that moves in emptiness and is established in it! (Hail to you) who are the Innate Nature (*svabhāva*) present in the Void. (60)

फट्कारफेट्कारे रावेयानुजाक्षरविग्रहे ।
संहारस्थास्त्रराजेशि[183] हंकारान्ते नमोऽस्तु ते ॥

Hail to you who are the syllables Phaṭ and Pheṭ. (Hail to you) Mistress of the Royal Missle (*astrarāja*), the weapon of (universal) destruction (*saṁhāra*)! (61)

रविप्रकाशसंकाशे[१८४] द्वादशार्कसमप्रभे ।
द्विषट्कभासामध्ये[१८५] तु[१८६] रश्मिकालि नमोऽस्तु ते ॥

Hail to you O Kālī of the Rays (of consciousness), whose brilliance is like that of (all) twelve Suns and is like the light of the Sun! (You who are) in the centre of the twelve-fold Light! (62)

मन्त्रव्योममये देवि सर्वमन्त्रालयोद्भवे[१८७] ।
मन्त्रातीते[१८८] परे शान्ते मन्त्रकालि नमोऽस्तु ते ॥

Hail to tou O Mantrakālī! You who are supremely peaceful and beyond mantra! O Goddess you are the emptiness of mantra and arise from the abode of all mantras! (63)

हंसप्रकाशसंकाशे कलाषोडशविग्रहे ।
अमारूपे निराधारे[१८९] चन्द्रकालि नमोऽस्तु ते ॥

Hail to you Kālī of the Moon (Candrakālī)! You who (self-sustained) have no support and are the New Moon (*amā*), your form the sixteen energies (of the Moon), brilliant like the Light of the Self (*haṁsa*)! (64)

नभोभास्वरदीप्ताभे ज्योत्स्नाशतसमाकुले ।
नभोभानुकलातीते नभःकालि[१९०] नमोऽस्तु ते ॥

Hail to you Kālī of the Sky! You whose light is inflammed by the radiance of the Sky. Hail (to You Who), filled with countless lights, transcend the energies of the Sun (that shines in the transcendental Sky). (65)

डामरे[१९१] भासुराकारे निराकारे अनामके ।
चित्कलेखकलाकालि डामराह्वे[१९२] नमोऽस्तु ते ॥

Hail to you Ḍāmarā! You who are the the nameless and formless Ḍāmarā whose form is Light! (Hail to you) the energy of consciousness! The Kālī of the energy of the Void! (66)

यशश्चिन्तामणिप्रख्ये[१९३] श्रेयोभावे[१९४] अभावके ।
सर्वभावान्तरेलीते यशकालि नमोऽस्तु ते ॥

Hail to you O Kālī of Fame (Yaśakālī), lucid like the wish-granting gem of fame! the supreme good (*śreyobhāva*)! free of phenomenal being! who are merged (in the reality) within all existing things! (67)

ओंकाररश्मिाधारे[१९५] निराधारकलोज्झिते[१९६] ।
ओघकालि[१९७] प्रभातान्ते ओंकाराख्ये[१९८] नमोऽस्तु ते ॥

Hail to you Kālī of the Transmission (Oghakalī)! You who reside within the shining light of dawn (*prabhāta*)! You who are called the letter OṀ! the support of the rays of OṀ who, free of the forces (of differentiation), are (self-established and) unsustained! (68)

गगनादित्यमार्गस्थे भावाभावमहोत्सवे[१९९] ।
गगनद्युतिद्योताभे[२००] यमकालि नमोऽस्तुते ॥

Hail to you Yamakālī! You who are the brilliant light of the radiance of the sky, the great festival of being and non-being! You who are on the Path of the Sun of the firmament (of consciousness)! (69)

एकभास्वरभासान्ते भासुरार्कमहाद्युते ।
एकाकिनि कालनित्ये एककालि नमोऽस्तु ते ॥

Hail to you the One Kālī, O goddess (*nityā*)[201] of time! Solitary one! The great brilliance of the Sun of the Light (of consciousness)! (Hail to you who) reside in the Light of the one shining (reality). (70)

शब्दाम्बराम्बरधरे शब्दब्रह्मान्तरस्थिते ।
सर्वरूपे[२०२] अरूपस्थे सब्दकालि[२०३] नमोऽस्तु ते ॥

Hail to You Kālī of the Word (Śabdakālī)! (You who) are the form of all (things) established in the formless (*arūpa* absolute)! (Hail to you) who reside within the Absolute Word (*śabdabrahman*) and wear the garment of the Void of the Word. (71)

वरप्रतापसन्तप्ते महातमप्रकाशके[२०४] ।
वर्णस्वरपदातीते वर्णकालि नमोऽस्तु ते ॥

Hail to You Kālī of the Letters (Varṇakālī)! (You who) transcend the plane of letters and vowels and, energized (*santapta*) by the most excellent valour (*pratāpa*), are the one who illuminates the great darkness (of ignorance). (72)

ऋद्धिभासासमद्योते भर्गो दिवान्तसंस्थिते[205] ।
ऋतुषट्कसमुत्तीर्णे[206] ऋद्धिकालि नमोऽस्तु ते ॥

Hail to you Kālī of Prosperity (Ṛddhikā. you who) transcend the six seasons and are the Sun within the sun and Whose lusture is the light of prosperity (*ṛddhi*). (73)

भूरिसूर्यप्रतीकाशे चन्द्रकोट्यायुतप्रभे ।
कल्पान्ताग्निसहस्राभे तेजकालि[207] नमोऽस्तु ते ॥

Hail to you Kālī of Radiant Energy (Tejakālī)! You whose light is that of billions of moons, countless suns and thousands of fires (that burn) at the end of the aeons. (74)

मेखफरपञ्चस्थे[208] महाचण्डसमाकुले ।
योगेश्वरि योगगम्ये अजशक्ते[209] नमोऽस्तु ते ॥

Hail to you, O unborn energy (of consciousness), the Mistress of Yoga attainable by Yoga residing in the five (letters of the syllable) KHAPHREM and full of the Great Wrath (*mahācaṇḍa*)! (75)

भासाचक्रविनिर्याते दशसप्तपदाश्रिते ।
कालिक्रमसमायुक्ते खचक्रेशि[210] नमोऽस्तु ते ॥

Hail to you, Mistress of the Circle of Emptiness (*khacakra*) who, endowed with the sequence of Kālīs (*kālīkrama*), has emerged from the Circle of Light (*bhāsācakra*) and resides on the plane of the seventeen (syllables of your Vidyā)! (76)

बिन्दुस्थे विमले शान्ते शुद्धस्फटिकनिर्मले ।
अप्रमेये निराभासे निष्क्रियान्ते[211] नमोऽस्तु ते ॥

Hail to you who, unmanifest and imperceptible, are the culmination of Inaction (*niṣkriyāntā*)! Pelucid as pure crystal, tranquil and pure, (you reside) in the (dimensionless) Point (*bindu*) of pure consciousness! (77)

एकाकिनि परे सूक्ष्मे[२१२] शुद्धे[२१३] अत्यन्तनिर्मले ।
सर्वकारणनिर्मुक्ते इच्छाशक्ते नमोऽस्तु ते ॥

Hail to you energy of volition, free of all (instigating) causes, you who are solitary, supreme, subtle, pure - extremely pure! (78)

खस्वरूपे खमध्यस्थे खचक्रे[२१४] खप्रतिष्ठिते[२१५] ।
अप्रतर्क्ये अनुच्चार्ये[२१६] गुणातीते[२१७] नमोऽस्तु ते ॥

Hail to you who transcend the qualities (of the material) nature, unutterable, inconceivable, well established in emptiness (*kha*), you who are the circle of emptiness whose nature is emptiness residing in the centre of emptiness. (79)

फकाररटने देवि ग्रसने[२१८] भैरवोत्कटे[२१९] ।
अत्यन्तगहने गूढे[२२०] अवधूते नमोऽस्तु ते ॥

Hail to you who are free of worldly bondage (*avadhūtā*), secret, extremely profound, to you O goddess who are mystic recitation of the letter PH which is the consumming (consciousness - *grasana*) close to Bhairava. (80)

रश्मिभावरसानन्दे[२२१] चिन्मरीचिचिदाश्रये[२२२] ।
महानिर्वाणरमणे नित्यानन्दे[२२३] नमोऽस्तु ते ॥

Hail to you who are eternal bliss, the joy of the Great Cessation (*mahanirvāṇa*), the substratum consciousness of the rays of consciousness and the bliss of the aesthetic delight (*rasa*) of the state of (the emanation) of the rays (of consciousness). (81)

ज्योतिस्तारकताराभे सत्तामात्रे[२२४] चिदावृते ।
सूर्यामृतसमाकर्षे सृष्टिकालि नमोऽस्तु ते ॥

Hail to you Sṛṣṭikālī, you who gather together the solar nectar, and are pure being enveloped in consciousness, the light of the star of the saving light (*jyotistāraka*). (82)

मन्त्रतन्त्रेश्वरी[२२५] देवि[२२६] मन्त्रतन्त्रे व्यवस्थिते ।
स्थितिस्थानकसंभाव्ये[२२७] स्थितिकालि नमोऽस्तु ते ॥

Hail to you Sthitikālī who can be intuited as the locus of persistence, O goddess, mistress of (all the) mantras and Tantras established in (all) mantras and Tantras. (83)

हकारार्धकलाधारे बालाग्रशतकल्पिते ।
सकले निष्कले कालि संहारिके[२२८] नमोऽस्तु ते ॥

Hail to you Kālī who destroys (all things), formless (*niṣkala*) and with form (*sakala*), the sustaining ground of the energy of half of the letter H, (subtle as) the hundreth part of the tip of a hair. (84)

चन्द्राकृतिसमस्पर्शे कलाषोडशसंभवे[२२९] ।
षोडशाधारधामस्थे[२३०] रक्तकालि नमोऽस्तु ते ॥

Hail to you Raktakālī who resides in (the body) the abode of the sixteen supports, born of the sixteen energies and is the pervasive touch (*samasparśa*) of the moon's form. (85)

नभोरूपस्वरूपाये[२३१] ग्राह्यग्राहकवर्जिते ।
कैवल्ये केवलाभासे ध्वांशुकालि[२३२] नमोऽस्तु ते ॥

Hail to you, Dhvaṁśukalī, who are the liberated state of isolation (*kaivalya*), the uniquer manifestation (*kevalābhāsā*) which is the Light of the innate nature of emptiness devoid of subject and object. (86)

डकारे[२३३] डाकिनीबीजे कुलकौलप्रतिष्ठिते ।
प्राणापानकलाग्रासे यमकालि नमोऽस्तु ते ॥

Hail to you Yamakali who devours the energy of the two breaths (*prāṇa* and *apāna*), the letter Ḍ and seed syllable of the Ḍākinī established in Kula and Kaula! (87)

यकारवर्णवाहस्थे वायुरूपे निरञ्जने ।
धर्माधर्मक्षयकरे मृत्युकालि नमोऽस्तु ते ॥

Hail to you Mṛtyukālī who destroy both Dharma and Adharma, the stainless Absolute (*nirañjana*) whose form is the wind residing in the flow of the letter Y. (88)

अमोघोघेऽव्यतिक्रान्ते[२३४] महाबोधावलोकिते ।
भावाभावकलातीते भद्रकालि नमोऽस्तु ते ।।

Hail to you Bhadrakālī who transcends the energies of being and non-being, the unfailing flux (of reality), unsurpassed and perceived by the Great Consciousness (*mahābodha*). (89)

गमागमप्रकाशस्थे[२३५] वायुभूते निरञ्जने ।
विश्वतेजःकलाकाले मार्तण्डेशि नमोऽस्तु ते ।।

Hail to you mistress of Mārtaṇḍa (the Sun) who are the temporality of the energy of the radiant power of the universe! You who are stainless, the Wind present in the Light of the coming and going (of the energy of Kuṇḍalinī). (90)

एकरूपे अनच्काख्ये[२३६] सुसूक्ष्मे[२३७] चाक्षये अमे ।
परापरपरातीते परकालि नमोऽस्तु ते ।।

Hail to you Parakālī, you who transcend the supreme and intermediate (states)! You who are the imperishable (energy) the New Moon (Amā)! You who are one, extremely subtle and called Unstruck Sound (*anacka*)! (91)

शब्दातीते गुणातीते क्रियातीते अनामये ।
कालकलासमुत्तीर्णे[२३८] कालकालि नमोऽस्तु ते ।।

Hail to you Kālakālī who transcends the energy of time! You who are free of imperfection, beyond action, word and the qualities (of Nature)! (92)

वरदे विश्वकर्तारे वर्णरूपे अवर्णके ।
वर्णाध्वनि च नादान्ते वर्णकालि नमोऽस्तु ते ।।

. Hail to you Varṇakālī you who are the cessation of Sound (*nāda*) on the path of the letters, you whose nature is letter (although) devoid of letters, the bestower of boons, the doer of all things. (93)

रेतोज्ज्वले महादीप्ते वालसूर्यसमप्रभे ।
घोरचण्डमहाकालि[२३९] भरिताख्ये[२४०] नमोऽस्तु ते ।।

Hail to you Ghoracaṇḍamahākālī, she who is called Full (of all things), you whose light is like the young sun (of dawn), greatly luminous, burning with vitality (*retojjvala*). (94)

The Kālī of the Circle of the Directions (dikcakra)

संहारक्रममारूढे[२४१] भैरवाकारविग्रहे ।
तृतीयक्रमचक्रान्ते दिक्चक्रेशि नमोऽस्तु ते ॥

Hail to you O mistress of the circle of the quarters who resides in the circle of the third sequence,[242] whose form is that of Bhairava and is mounted on the sequence of destruction! (95)

महेश्वरेश्वरि[२४३] देवि[२४४] एकधा बहुधास्थिते ।
खव्योमालंकृताकारे फणिकेशि नमोऽस्तु ते ॥

Hail to you Phaṇikeśī whose form is decorated with the Sky of Emptiness (*khavyoman*)! You who are the goddess who is the mistress of the Great Lord and (although) single abides as many! (96)

रटनी[२४५] सर्वभावाभे रश्मिज्वाले[२४६] महोज्ज्वले[२४७] ।
महता सर्वविद्याद्ये चण्डरूपे नमोऽस्तु ते ॥

Hail to you who are anger (*caṇḍa*) and by (your) great power (*mahat*) are the first of all secret formulas (*vidyā*), you who are the flame of the rays (of consciousness). O light of all existing things, you are she who recites (the mantra of) consciousness. (97)

योगगम्ये[२४८] महामाये योगातीते परापरे ।
योगेश्वरि विभूयाख्ये नवाक्षरि नमोस्तु ते ॥

Hail to you nine syllable (Vidyā)! The mistress of Yoga named 'Greatness' (Vibhūti)! You who are supreme and inferior, the Great Māyā, attainable by Yoga and (yet) beyond Yoga. (98)

अघोरे च महाघोरे घोरघोरोग्रनिःवनि[२४९] ।
घोरघर्घरभीमाख्ये भीमकालि नमोऽस्तु ते ॥

Hail to you Bhīmakālī, you who are called the fierce one of the terrible clouds (of doomsday)! You who are not terrible! Greatly terrible one, whose fierce roar is more terrible than terror (itself). (99)

चण्डे चण्डमहाचण्डे चण्डतेजःपराक्रमे[२५०] ।
रुद्ररौद्रे च रुद्रेशि रुद्रशक्ते[२५१] नमोऽस्तु ते ॥

Hail to you Rudra's mistress! the energy of Raudra! the fearful (*raudra* consort) of Rudra, wrathful one, the wrath of great wrath and the valour of wrathful energy (*caṇḍatejas*)! (100)

पिङ्गरुद्रे[२५२] महावीरे संहारग्रसनाकुले[२५३] ।
एकादशान्तवासने भैरव्याख्ये[२५४] नमोऽस्तु ते ॥

Hail to you who are called Bhairavī, the trace (of consciousness) at the end of the eleven (energies of consciousness)! O Piṅgarudra the great heroine who is intent an devouring (universal) destruction! (101)

महाभूतक्षये कालि भावग्रासोग्रलम्पटे ।
भाववृत्तिदशालिप्ते[२५५] रक्षेश्वरि नमोऽस्तु ते ॥

Hail to you who are the mistress of protection, you who are not stained by the plane of phenomenal activity, you O Kālī who are the destruction of the (physical) elements, extremely greedy to devour (phenomenal) existence. (102)

कृतान्तान्तकरे कालि यमग्रासे अलोलुपे ।
कालरात्रि[२५६] महारात्रि घोरशब्दे[२५७] नमोऽस्तु ते ॥

Hail to you the night of time, the great night called the terrible one! O Kālī who brings about the end of (universal) destruction! You who devour death, free of greed (*alolupa*)! (103)

चण्डेश्वरेश्वरि[२५८] देवि रुद्ररौद्रदशार्चिते[२५९] ।
भैरवेशि महावीरे करङ्किणि नमोऽस्तु ते ॥

Hail to you Karaṅkiṇī, the mistress of Bhairava! Great heroine, the mistress of the wrathful lord! You who are worshipped on the fearful (*raudra*) plane of Rudra! (104)

The Kālī of the Circle of Speech (Gocakra)

चतुर्थक्रममारूढे अवतारप्रदर्शिते ।
हृत्पद्म[२६०] चेतनावस्थे[२६१] गोचक्रेशि नमोऽस्तु ते ॥

Hail to you mistress of the Circle of Speech! You who are the state of sentience in the lotus of the heart (of consciousness)! (Hail to you who are) established in the fourth sequence and are revealed by (the creative) descent (*avatāra* of consciousness into manifestation). (105)

मोखफरपञ्चस्थे[२६२] महाचण्डक्रमोद्भवे ।
योगेश्वरीपदान्तस्थे[२६३] व्याप्तिरूपे नमोऽस्तु ते ॥

Hail to you who are the pervasion (of consciousness)! established within the state of the mistress of Yoga, the arising of the greatly fierce sequence (*mahācaṇḍakrama*)! (You who) reside in the five (letters of the syllable) KHAPHRE.M. (106)

अक्षेन्द्रियमध्ये[२६४] कले[२६५] चित्प्रकाशे व्यवस्थिते ।
आत्मस्थे पञ्चविंशाख्ये तत्त्वरूपे नमोऽस्तु ने ॥

Hail to you who are the nature of principle called the twenty-fifth (i.e. Prakṛti)! You who reside in the Self, the energy that is the light of consciousness established in the centre of the senses of perception. (107)

खगेन्द्रकूर्मसंभूते मेषमत्स्येन्द्रभूषिते ।
भद्रामरमहेन्द्राख्ये[२६६] वरदेवि नमोऽस्तु ते ॥

Hail to you goddess of Vara, called (in the world) Bhaṭṭa, Amara and Mahendra! Adorned with Mesa (nātha) and Matsyendra (nātha), you who were born as Khagendra (nātha) and Kūrma (nātha). (108)

चित्रवल्कलनिर्याते अलिबिम्बसमाश्रिते[२६७] ।
अहीन्द्रके गजेन्द्रे च महागुडि नमोऽस्तु ते ।

Hail to you Mahāguḍī! You who are Ahindrakā, Gajendrā, come forth as Citra and Valkala and reside Ali and Bimba. (109)

विज्ञाम्बे[२६८] मङ्गलाख्ये च[२६९] काममङ्गलमङ्गले ।
मदनाम्बे अनङ्गाख्ये त्रिचक्रेशि नमोऽस्तु ते ॥

Hail to you mistress of the three circles! O Vijñāmbā! You who are called Maṅgalā! The auspicious (*maṅgalā*) Kāmamaṅgala! O Madanāmbā! You who are called Anaṅgā! (110)

कुलेश्वरेश्वरि[२७०] देवि[२७१] कोंकणाम्बे[२७२] प्रतिष्ठिते ।
सिद्धादिसिद्धपत्न्यम्बे[२७३] लेलिहाने नमोऽस्तु ते ॥

Hail to you Lelihānā! You who are the mother that is the wife of the first Siddha of (all) the Siddhas, you who are the well established Koṁkaṇāmbā! O goddess, mistress of the Lord of Kula! (111)

The Kālī if the Circle of the Earth (Bhūcakra)

पञ्चमे[२७४] पञ्चचक्रेशि पञ्चवर्णे[२७५] प्रतिष्ठिते ।
मेखफरपिण्डस्थे[२७६] भूचक्रेशि नमोऽस्तु ते ॥

Hail to you who are the mistress of the Circle of Earth (*bhūcakra*)! You who reside in the body (of the syllable) KHAPHRE.M! (Hail) to you who are well established, the mistress of the five circles, (you) who are the five letters and the fifth (sequence). (112)

क्षितिभूम्योद्भवे[२७७] तेजोवायुवेगे[२७८] नभोपमे ।
महाकारणविस्पष्टे[२७९] भूतमातर्नमोऽस्तु[२८०] ते ॥

Hail to you mother of the (gross) elements, you who are clearly manifest as the great cause (of all things)! You who arise from the land of the earth! O force of fire and wind! (You who are) like Space. (113)

चण्डरश्मिकरे नित्ये मनोबुद्धिरहंकृते[२८१] ।
योगेशि सर्वभावस्थे अष्टमूर्ते[२८२] नमोऽस्तु ते ॥

Hail to you, mistress of Yoga of Eight-fold form, established in all existing things! (You whose) rays are fierce! O Nityā! (You who are) the mind, intellect and ego! (114)

श्वसने निःश्वसे[२८३] देवि अग्निसोमान्तवर्तिनि[२८४] ।
ऋद्धि – आत्ममये विद्ये नवाक्षरि नमोऽस्तु ते ॥

Hail to you sacred formula (*vidyā*) of nine-letters,[285] you who are the very self of prosperity! You who reside between Fire and Moon and are the inhaled and exhaled breath! (115)

गर्विते[२८६] सर्वदेवेशि[२८७] गुर्वाम्नायप्रसर्पिते ।
श्रेयस्करकराभासे[२८८] निष्क्रियाख्ये[२८९] नमोऽस्तु ते ॥

Hail to you called the Inaction (*niṣkriyā*)![290] (You) who are the light of the rays of the supreme good! (Hail to you) mistress of all the gods who, dignified, flows through the tradition of the masters! (116)

विद्यानन्दे नन्दचरे शक्त्यानन्दे[२९१] प्रकाशके
शिवज्ञाने च नित्याख्ये मोक्षानन्दे नमोऽस्तु ते ॥

Hail to you who are the bliss of liberation called `Nityā'![292] You who are the knowledge of Śiva! You who the bliss of the Vidyā and move within joy! O illuminating light, the bliss of (Śiva's) energy! (117)

आनन्दे च निरानन्दे परमानन्दनन्दिते[२९३] ।
महानिर्वाणपरमे गुर्वानन्दे नमोऽस्तु ते ॥

Hail to you who are the bliss of the master, the supreme and Great Cessation (*mahānirvāṇa*)! Delighted by supreme bliss, you who are (both) bliss and devoid of bliss! (118)

सिद्धान्ते सिद्धपर्याये सिद्धप्रज्ञावलोकिते ।
पञ्चप्रकारसंभूते सिद्धदेवि नमोऽस्तु ते ॥

Hail to you goddess of the Siddhas, you who are five-fold! (You are) perceived by the wisdom of the siddhas! You who are within the Siddhas and are their ultimate goal (*siddhaparyaya*)! (119)

दिव्यप्रकाशसंभाव्ये सर्वभावसमृद्धिदे ।
शमने[२९४] शान्तमनसे[२९५] शान्तसिद्धे[२९६] नमोऽस्तु ते ॥

Hail to you who are the conquest of peace (*śāntasiddhi*), you who are tranquillity and whose mind is peaceful! (Hail) to you who bestow the prosperity of all states of being can be realised as the Divine Light (of consciousness)! (120)

सिद्धिकामविकासाभे[२९७] दिशाष्टकप्रतिष्ठिते ।
चिच्चिह्नकालिकारूढे यमसिद्धे[२९८] नमोऽस्तु ते ॥

Hail to you who are the conquest of death (*yamasiddhi*), seated on Kālikā (who is marked) with the sign of consciousness! (You who are) established in the eight directions and are the light of the expansion of the passion for attainment (*siddhi*)! (121)

अनादिमध्यपर्यन्ते[२९९] महासिद्धिप्रबोधिते ।
कैवल्यार्णवमध्यस्थे[३००] कुलसिद्धे[३०१] नमोऽस्तु ते ॥

Hail to you conquest of Kula (*kulasiddhi*), you who reside in centre of the ocean of liberation (*kaivalya*)! (You who are) the beginning, middle and end (of all things)! (You who are) awakened by the Great Attainment! (122)

सद्यो[३०२] योगिनिविनिष्क्रान्ते पञ्चदैवत्यसंभवे[३०३] ।
शिव ईश्वर रुद्रेशि विष्णुब्रह्मे नमोऽस्तु ते ॥

Hail to you O Mistress of Rudra, you who are Brahmā Viṣṇu, Śiva and Iiśvara! (Hail) to you who have come forth in an instant as the Yoginī and are the birth of the five deities. (123)

दिवमर्त्यान्तपाताले[३०४] शिवयोनिप्रसूयके ।
महार्थपरमावस्थे[३०५] ईशयोने[३०६] नमोऽस्तु ते ॥

Hail to you womb (*yoni*) of Īśa, you who are the supreme state of the Great Reality (*mahārtha*)! You who give birth to the womb of Śiva! You who are the abyss (*pātāla*) between the divine and human! (124)

चिद्वृत्तिभरिताकारे[३०७] रौद्रभावे अयोनिजे ।
खगशासन — आधारे विष्णुयोने[३०८] नमोऽस्तु ते ॥

Hail to you womb of Viṣṇu! You who are the support of the teaching of the Skyfarers (*khaga*)! You whose form is filled with the activity of consciousness, O wrathful one, not born of (any) womb! (125)

सृष्टिसृजनचक्रस्थे पद्मयोनिप्रतिष्ठिते[३०९] ।
महासन्ततिकन्दस्थे ब्रह्मयोने[३१०] नमोऽस्तु ते ॥

Hail to you, womb of Brahmā, you who reside in the root of the Great Tradition! You who are well established in the lotus womb and abide in circle that emits emission! (126)

क्षेत्रज्ञे क्षेत्ररूपाभे सर्वक्षेत्रसमाश्रिते ।
क्षेत्रपालसमाकारे वटुरूपे नमोऽस्तु ते ॥

Hail to you whose form is Vaṭu and have the same form as the guardian of the field! You who know the field (of objectivity)! You who are the light whose form is the field and are well established in all the fields (of objectivity). (127)

सर्वत्र रुरुपाणिस्थे सर्वचक्षुप्रकाशके ।
सर्वत्र श्रुतिसंपूर्णे पूर्णिमान्ते नमोऽस्तु ते ॥

Hail to you who are within the Full Moon and are everywhere full of the Vedic scriptures (*śruti*)! You who reside in the hand of Ruru (?) and, (present) everywhere, are the illuminator of every eye. (128)

सर्ववर्णसमायुक्ते[३११] सर्ववर्णविवर्जिते ।
देवतावरणोद्भूते[३१२] साकाराख्ये[३१३] नमोऽस्तु ते ॥

Hail to you called the One with Form, born of the entourage of deities! You who are endowed with all the letters and are free of all the letters! (129)

मरीचिज्वालधूम्राभे तापने तापनद्युते[३१४] ।
पाचनि[३१५] हव्यवाहे[३१६] च[३१७] तेजोभासे[३१८] नमोऽस्तु ते ॥

Hail to you are the Light of the radiant energy (*tejas* of consciousness), you who are the sacrificial fire and the fire that cooks (in the home)! (Hail) to you who are (the sun) that heats (*tapana*)! Lusture of the sun! the smoky light of the flames of the rays (of consciousness)! (130)

शतधामे महाधामे विश्वधामे तमान्तिके[३१९] ।
दहने शोषणाकारे वश्याकर्षे[३२०] नमोऽस्तु ते ॥

Hail to you who attract those under (your) control, you who are fire (*dahana*), the end of darkness! You who are the Great Abode and, countless abodes, are the abode of all things! (131)

कालाभासे[३२१] च[३२२] कालाख्ये[३२३] सर्वकालमहोत्सवे[३२४] ।
कालदण्डे महाकाले कालाकर्षे[३२५] नमोऽस्तु ते ॥

Hail to you, Attractress of Time (*kālākarṣī*), the Great Time, the punishment of time! the manifestation of time! You who are called time in the great festival that takes place at all times! (132)

कङ्कालि ब्रह्मकङ्कालि कालानलसमाद्युति[३२६] ।
कालसंकर्षणीदेवि कौलेश्वरि नमोऽस्तु ते ।

Hail to you who are the mistress of Kaula, O goddess Kālasaṁkarṣiṇī! Kaṅkālī! Brahmakaṅkālī! Whose brilliance is like the Fire of Time! (133)

कालचक्रकरि[३२७] कालि कालदाहक्षयंकरि ।
कालत्राणे कालभवे कालरात्रि नमोऽस्तु ते ॥

Hail to you Kālarātrī, you who are the phenomenal world of time! You who save from time! You who destroy the fire of time! O Kālī who fashions the Wheel of Time! (134)

रक्षे[३२८] करालि चण्डाक्षि महोच्छुष्मे[३२९] च भैरवि ।
सिद्धे शुष्के कजाभावे उत्पलाख्ये नमोऽस्तु ते ॥

Hail to you who are called the Lotus, you have accomplished (all things), emaciated and without breasts (*kaja*)! O Bhairavī! Mahocchusmā! You whose gaze is fierce and (have) fangs (for teeth)! (Hail to you) are protection (from misfortune)! (135)

चामुण्डे चण्डघोरोग्रे[330] चण्डिके चण्डगामिनि ।
कपालवासि कापाले कापालेशि नमोऽस्तु ते ॥

Hail to you Kāpālesī (the Mistress of the Skull), skull-bearer (*kāpālā*)! You who reside within the skull! O Cāmuṇḍā, O Caṇḍikā, you who are mighty and terrible with wrath! (You whose) gait is wrathful (*caṇḍagāminī*)! (136)

जये च विजये देवि जयन्ति[331] चा[332] पराजिते ।
भद्रे सुभद्रे भ्रमणि विभ्रमाख्ये नमोऽस्तु ते ॥

Hail to you called delusion, one who deludes! O Jayā, Vijayā, Jayanti and Aparajitā! Bhadra and Subhadra! (137)

चान्द्रि[333] भास्करि वायव्ये नारसिंहे[334] परे[335] कले[336] ।
श्रिये[337] सरस्वति[338] नित्ये तुष्टिपुष्टि नमोऽस्तु ते ॥

Hail to you who are satisfaction and prosperity! Nityā! Sarasvatī! Śrī! Moon! Sun! Wind! Nārasiṁhī![339] Supreme power! (138)

ब्राह्मि माहेश्वरि[340] चैव कौमारि[341] वैष्णवोद्भवे ।
वाराहि[342] चैन्द्रि आग्नेयि[343] शिवादूति[344] नमोऽस्तु ते ॥

Hail to you Brāhmī! Māhesvarī! Kaumarī! Vārāhī! Aindrī! Aagneyī! Born as Vaiṣṇavī! Śivadūtī! (139)

कौवेरे याम्ये[345] नैऋत्ये खिंखिनी गारुडि[346] परे ।
उमे दुर्गे अघोरेशि विकृतान्ते नमोऽस्तु ते ॥

Hail to you destroyer of imperfections! Kauberā! Yamyā! Nairtyā! Khiṁkhinī! Gārudī! Parā! Umā! Durgā! and Aghoreśī! (140)

योगभावे अभावस्थे सबाह्याभ्यन्तरे कले ।
योगसिंहासनारूढे योगेश्वरि नमोऽस्तु ते ॥

Hail to you mistress of Yoga, you who are seated on the throne of Yoga! Inner and outer energy! The being of Yoga, established in non-being! (141)

विद्याधरि[३४७] च गन्धर्वि[३४८] पन्नगे[३४९] यक्षराक्षसि ।
खेचरि चण्डिके[३५०] चैव दिव्ययोने[३५१] नमोऽस्तु ते ॥

Hail to you the divine womb (of creation)! Khecarī! Caṇḍikā! Yakṣarākṣasī! Pannagā! Gandharvī! Vidyādharī! (142)

पशुपक्षिमृगान्ते च स्थावराख्ये सरीसृपे ।
पञ्चधा तिर्यग्योनिस्थे[३५२] तामसाख्ये नमोऽस्तु ते ॥

Hail to you who are called the quality of darkness (*tamas*) who, five-fold, reside in the womb living beings! You who are the snake! Present within animals and birds, (you are also) called (all that is) immobile (*sthāvara*). (143)

मनुष्ययोनेरन्तस्थे[३५३] वृषभे[३५४] क्षत्रिवैश्यजे ।
ब्रह्मयोन्यान्तस्थे[३५५] देवि वर्णरूपे नमोऽस्तु ते ॥

Hail to you O goddess in the form of (each) caste! O cow (of plenty)! You who are present in the womb of mankind! (Hail) to you who are born as warrior and merchant and reside in the womb of the priestly caste! (144)

सात्त्विके ज्ञानजननि[३५६] राजसे कर्मसंभवे ।
प्रमादमोहजननि त्रिगुणाख्ये नमोऽस्तु ते ॥

Hail to you who are called the three qualities! O *sātvikā* - mother of knowledge! O Rājasā – who gives rise to action (*karman*). O Mother of distraction and delusion! (145)

पार्थिवादिमहदान्ते[३५७] अव्यक्ते पुरुषेऽपरे ।
नियते कालरागाख्ये अविद्याख्ये नमोऽस्तु ते ॥

Hail to you who are (the principles) from Earth to Intellect! The Unmanifest (nature – *avyaktā*)! the lower Person! (You who are the principle of) constraint! (You who are) called time and attachment! The one called Ignorance! (146)

कले माये शुद्धविद्येश्वर्याख्ये[३४८] सदाशिवे ।
शक्तितत्त्वे शिवेशान्ते षट्त्रिंशान्ते[३४९] नमोऽस्तु ते ॥

Hail to you who are (conditioned) action, Mayā, Śuddhavidyā, Īśvara, Sadāśiva, the principle of Śakti and, (O you who are) within Lord Śiva, are at the end of the thirty-six (principles)! (147)

न त्वया[३५०] रहितं किञ्चिद् वाङ्मयं[३५१] सचराचरम् ।
स्थूले सूक्ष्मे[३५२] परे देवि विश्वरूपे नमोऽस्तु ते ॥

Hail to you O goddess you who are omniform! supreme, subtle and gross! Their is nothing that is devoid of you in the (domain of) speech and the moving and immobile (universe). (148)

एकधा बहुधाकारे[३५३] शतधालक्षधास्थिते ।
असंख्यान्ते महार्थस्थे[३५४] सर्वाकारे नमोऽस्तु ते ॥

Hail to who are omniform, established in the Great Reality at the end of the innumerable! You who are single (and yet whose) form is manifold! You who abide hundred-fold and one hundred thousand-fold! (149)

एवं स्तुत्वाा महाविद्यां[३५५] योगिन्यः सर्वपीठजाः ।
द्विप्रकारक्रमोद्भूताः[३५६] पञ्चसप्तादशोत्थिताः[३५७] ॥

The Yoginīs generated from all the sacred seats praised the Great Knowledge (*mahāvidyā*) in this way. They were born from the two-fold sequence and arose in five (groups of) seventeen. (150)

प्रथमाश्चक्रसंभुताः[३५८] स्तुतिं कृत्वा लयंगताः ।
अपराः पञ्चचक्रस्थाः[३५९] भैरवस्य प्रकाशितम् ॥

The first ones generated in circles dissolved away once they had (praised) the goddess. The others who remain in the five circles revealed (the hymn) to Bhairava. (151)

भैरवेण[३००] तथाख्यातं शिवस्य परमात्मन:[३०१] ।
शिवेनेशस्य कथितमीश्वराद् रुद्रमागतम् ।।

Bhairava spoke this to Śiva, the Supreme Self, Śiva told it to Īśa and from Īśvara it reached Rudra. (152)

रुद्राच्चैव तथा प्राप्तं विष्णुना प्रभविष्णुना ।
तेनैव ब्रह्मण: प्रोक्तं ब्रह्मा प्रोवाच वज्रिणे[३०२] ।।
शक्रेण सोमसूर्याभ्यां सूर्य:[३०३] प्रोवाच वायवे ।
वायोस्तु वह्निना प्राप्तं अग्नि: प्रोवाच वाक्पते: ।।
उक्तं च वाचस्पतिना शुक्राय च महात्मने ।
ऋषिभिश्च तत: प्राप्तं तेभ्य: सिद्धान्[३०४] समागतम् ।।
सिद्धेभ्यस्तु समायातं योगिनीमर्त्यगं[३०५] तथा ।
एवं क्रमागतं स्तोत्रं वक्त्राद् वक्त्रे प्रतिष्ठितम् ।।

Viṣṇu, the one who prevails, received it from Rudra and he himself told it to Brahmā while Brahmā spoke it to Indra, Indra to the Sun and Moon while the Sun told it to the Wind. Fire obtained it from the Wind and Fire told it to Vākpati. Vācaspati told it to Śukra, the great souled one. Then it was obtained by the Ṛsis and from them it reached the Siddhas. From the Siddhas it came to the Yoginīs and and mortals. In this way (this hymn) has come through the tradition (*krama*) from mouth to mouth and is established (there). (153-156

अनेन स्तोत्रराजेन सिद्धि: सर्वा प्रवर्तते ।
अप्रकाश्यमिदं तत्त्वं लिख्यते न च पुस्तके ।।

Every accomplishment (*siddhi*) is attained by means of this king of hymns. This reality (*tattva*) should not be revealed nor is it written in (any) book. (157)

मोक्षं तथोदित[३०६] कृत्वा पञ्चाशीतिक्रमे स्थितम्[३०७] ।
आकाशं तु शिवाख्यं च महाभूषितमेव च ।।
महाज्ञानस्तपोलोको[३०८] मर्त्यलोकस्तथैव च ।
भूर्भुव: स्वरिति चैव[३०९] सर्वैश्वर्य[३१०] परापरम् ।।
शिव[३११] सदाशिवं तत्त्वं ईश्वरं रुद्रसिद्धिदम् ।
विष्णुलोक[३१२] ब्रह्मलोकं स्वर्गस्थान[३१३] सचीपते:[३१४] ।।
सोमसूर्य[३१५] यथा[३१६] लोक[३१७] आग्नेयं वायवं तथा ।
वरुणं च कुबेराख्यं[३१८] वाचस्पत्यं तथापरम् ।।
अणिमा लघिमा चैव महिमा प्राप्तिरेव च ।

प्राकाम्यमीश्वरत्वं च वशित्वं च क्रमागतम् ॥
मृत्युञ्जयोऽर्थसिद्धिश्च[३८९] वाग्विधानः प्रवर्तते ।
खड्गं[३९०] च पादुका[३९१] चैव गुटिकापट्टसिद्धिदम्[३९२] ॥
खेचर्याश्च पदं श्रेष्ठं शून्यभूमिप्रवर्तकम् ।
काण्डावेशनकं चैव वृष्टेश्च[३९३] लभनं तथा ॥
निर्बीजं बीजदाहं तु विषभक्षं तथैव च ।
अनग्निज्वलनं सिद्धिं काण्डशस्त्रनिवारणम् ॥
वेधनं[३९४] शत्रुघट्टनं चैव परकायप्रवेशनम्[३९५] ।
वेतालोत्थापनं चैव भूतापस्मृतिनाशनम् ॥
शाक्तवादं[३९६] शक्तिजालं[३९७] सिद्धार्थं[३९८] खेचरादिकम् ।
यक्षिणीसाधनं सिद्धिधातुवादं[३९९] तथापरम् ॥
शान्तिकं पोष्टिकं[४००] चैव वश्याकर्षणमेव च ।
उच्चटं[४०१] मारणं प्रोक्तं विद्वेषं स्तम्भनं[४०२] तथा ॥
मन्त्रतन्त्रकवित्वं च गारुडभूतसिद्धिदम्[४०३] ।
कुलकौलार्थतत्त्वज्ञो[४०४] वेदशास्त्रं[४०५] पतञ्जलम् ॥
धर्मकामार्थसिद्धिश्च[४०६] तपोज्ञानं तथापरम् ।
सर्वतीर्थफलप्राप्तिर्यज्ञदानक्रिया[४०७] तथा ॥
पीठोपपीठसिद्धिं च क्षेत्रसन्दोहसम्पदा ।
चक्रवर्तित्वमाप्नोति महाराज्यप्रसिद्धिदम् ॥
उक्तानुक्तं तु[४०८] यत्[४०९] किञ्चित् सकलं[४१०] तत्[४११] प्रवर्तते ।
द्विरुच्चारे कृते सम्यक् महामेलापकं भवेत् ॥
त्रिरुच्चारे कृते वीरक्रमज्ञानं प्रवर्तते ।
चतुरुच्चार्य तत्त्वज्ञो भेदयेत् सूर्यमण्डलम् ॥
पञ्चधावर्तयेद् यस्तु महाधामान्तरं वसेत् ।

Once liberation is made manifest in this way it resides in the sequence of eighty-five. (These are): space, the one called Śiva, the Greatly Adorned One, the world of the Great Knowledge and the one (called) Austerity, the world of mortals, (the worlds of) Bhu, Bhuva, and Svar, all lordship superior and inferior, the principles Śiva, Sadāśiva and Īśvara, the one that bestows attainment of Rudra, the world of Visnu, the world of Brahmā, the heaven of Indra, the worlds of the Sun and Moon, those of Fire Wind and Water, the one called Kubera, mastery over speech (*vacaspatya*), the power to make oneself small, light and great (at will), so too the power of reach (whatever one wants), to obtain (whatever one wants), lordship and control in due order, the conquest of death, the attainment of wealth, (the power) to give orders (that are always carried out), (the accomplishment of) the

sword and that of the sandals, the alchemical pill and the shawl, (the attaiment of the place) of the skyfaring (goddess) which the best of all, generation of the plane of emptiness, (the power to) enter any treasure chest (*kāṇḍa*), the attainment of rain, seedless (contemplation), the burning of the seeds (of past actions), (the power to) eat poison, (the power to) burn without fire, (the power to) protect oneself from weapons (*kāṇḍaśastra*?), the piercing (of the vital centres), the killing of the enemy, entry into another's body, (the power to) arouse spirits (*vetāla*), the destruction of ghosts and demons, knowledge of the energies (MSs read *khanyavādaṁ*?), (control over) the net of energies, attainment of the goal, the power of flight (*khecara*) and the rest, the control Yakṣiṇīs, knowledge of alchemy (*siddhidhātuvāda*), the power to quell (evil influences), (the power to) satisfy, control and attract, (the power to) remoe (one's enemies), kill (by magical means), create enmity, paralyse, (knowledge of) mantras, Tantras and poetic (powers), (the attainment of which) bestows control over ghosts and Garuḍa's (power to cure snake bites), he knows the reality of Kula and Kaula, (he knows) the Vedic scriptures and (the yoga of) Patanjali, (one also gains) the attainment of Dharma, sexual fulfiment (*kāma*) and wealth, so too the knowledge that comes from (the practice of) austerity, the attainment of the fruit of (visiting) all the sacred places and (the merit) of affering a sacrifice, he achievs the attainment (to be had at) sacred seats primary and secondary (*pīṭha, upapīṭha*), the wealth of (the other Kaula sites called) Kṣetras and Sandohas. (The yogi who recites this hymn also) attains the sovereignty of empire and it bestows the attainment of a great kingdom. (In short) whatever has been said or never ultered all that takes place (as one desires it to do). When it is recited properly twice one participates in the Great Union (*mahamelāpaka*). When recited three times, knowledge of the Transmission of the Hero (*vīrakrama*) arises. The knower of reality who recites it four times pierces the circle of the Sun and he who repeates it five times resides within the Great Abode. (158-174ab.)

इति श्रीोड्डियाणपीठविनिर्ग्रतं[४१२] सर्वयोगिनीप्रणीतं मुखान्मुखविनिर्गतं महार्थक्रमज्ञानार्थ श्रीखचक्रपञ्चकस्तोत्रं समाप्तम् शुभम्[४१३] ॥[४१४ ४१५]

Thus ends auspiciously the venerable Hymn to the Five Circles of Emptiness, the meaning of which is knowledge of the process (*krama*) of the Great Reality (*mahārtha*). It has been transmitted by word of mouth and taught by all the Yoginīs, it has come forth from the venerable sacred seat of Oḍḍiyāna.

NOTES OF THE KHACAKRAPAÑCAKASTOTRA

1. क्: + ३ॐ नम: श्रीमहामङ्गलायै; ख्: ३ॐ नमो मङ्गलायै । महामहामङ्गलायै ।

2. क्, ख्. –महोल्कलोलाम् 3. क्, ख्: –तेज:– –शक्ति अशेष– 4. क्, ख्: श्रीमङ्गलीनिति

5. क्, ख्: महार्थ 6. क्, ख्: प्रतिं

7. The first first and fourth verses are set in the metre *Vasantatilaka* (14 yllables per quarter). The second and third verses are in *Mandākrānta* (seventeen syllables per quarter) and *Mālinī* (fifteen syllables per quarter), respectively.

8. क्: तरा; ख्: तरां 9. ख्: चक्र 10. ख्: गगण–

11. क्: रस्मि– 12. क्: –भमा–; ख्: –भाषा– 13. क्, ख्: –तीव्रं

14. क्: विषमविषमं; ख्: विषम– 15. क्: देविचक्रं; ख्: देविचक्र 16. क्: समित–

17. ख्: ल्र्व– –सौखो 18. क्: नसित– – नेत्राध्यनाथ; ख्: वमितेंनेत्राध्य–

19. क्, ख्: यस्या असंख्य– 20. क्, ख्: –निरुद्ध उदयास्तमनै:–21. क्, ख्: एका

22. क्: तन्; ख्: तत् 23. क्, ख्: गौरी

24. क्: नमस्कृत्वावतरयेत्; ख्: –येत्

25. ख्: –नांथपादाकुं 26. ख्: –योगिनी–

27. क्: –लात्मक; ख्: गुरुणा– –क 28. क्: अब्ज–

29. क्, ख्: –चक्र 30. क्: –गता

31. क्: –क्रीडात्सवै; ख्: –क्रीदात्सवै: 32. ख्: वैव

33. क्: राघाडामिरिडाकिन्यो; ख्: राद्या–

34. Although, as we shall see, the Wheels of Siddhas and Yoginīs are arranged differently, here it seems, theit common origin – as that of of all the Yoginīs - from the Eight Mothers is underscored right at the beginning by identifying eight major Yoginīs who, representing the others have come from the seats of the Eight Mothers.

35. क्, ख्: –गिन्यैर्– 36. क्, ख्: योगिन्योध्व

37. In this case Yoginīs are, as their name literally means, 'uniters' and 'united' in the Great Festival of Union – Yoga – with the Siddhas assembled with them in the cremation ground of Karavīra.

38. क्: –चक्र

39. There are five circles with seventeen Yoginīs in each one. Thus making eighty-five (i.e. sixty-eight and seventeen) altogether. The Yoginīs correspond, amongst other things, to the seventeen syllables of the Vidyā of Maṅgalā, that is, the goddess Kālasaṁkarṣiṇī. The divine Sound (*nāda*) of the Vidyā resounds in the Five Voids. Its energies embodied in the Yoginīs.

40. ख्: खचरी 41. ख्: –णायिका 42. क्: णर्हना; ख्: णन्दना

43. ख्: त्रमरा 44. क्, ख्: ऋद्धि 45. क्: भाषा–; ख्: भाशा–

46. क्, ख्: –तारी 47. क्, ख्: रवान्तका 48. क्, ख्: णभो

49. क्: यमा–औघा; ख्: यमाण्डाघा 50. क्: –शमन्त्रज्ञा

51. क्, ख्: –नी 52. क्: खदिनी; ख्: खदिना 53. क्: --भूतिदा

54. ख: –मसि 55. क: णभोन्तता; ख: णभोन्नता 56. क, ख: डमरुन्छहा
57. क: शंखिनी 58. क: चक्र 59. ख:?
60. ख: –वक्रा 61. क: रञ्जकी; ख: रंजनी 62. ख: फरिणी
63. क, ख: णन्दिनी 64. ख: उट्टिनी 65. क, ख: यशश्री
66. क, ख: ओदिनी 67. क, ख: गमना 68. ख: मग्न
69. ख: –णा 70. क, ख: –र्सिाद्ध 71. ख: घ्नी–
72. क: णदना; ख: नदणा 73. ख: डहका 74. क: यशधा
75. क, ख: एकवारा 76. क, ख: ऋन्तिका 77. ख: –सप्तैता
78. ख: –ता 79. क: –सकाशादुद्भूतमन्यद्रै; ख: –सकाशादुप्तातमन्यै
80. ख: स्थिता 81. क, ख: चै 82. क, ख: षामेकैकं
83. ख: डाकिणी 84. ख: –नी 85. क, ख: रौद्रा
86. क, ख: –सप्त 87. ख: चक्र 88. ख: सस्थिता:
89. क, ख: सा– 90. क, ख: रोदनी 91. ख: जञ्जरी
92. क: जगद्ग्रासी; ख: गजद्ग्रासी 93. ख: –रीका
94. क: –क्रमोत्था च; ख: सिप्तदशक्रमोत्था च 95. क, ख: चक्र
96. क, ख: नायिका 97. ख: फरिणी 98. क, ख: काचरी
99. क, ख: –भक्षा 100. ख: तपीनी 101. क: चर्षणी
102. ख: यया 103. क: मनी *; ख: वमनी 104. क, ख: दर्दुग
105. क, ख: – ख्याता 106. क, ख: चक्र 107. क: सम्भवा; ख: सम्बवा
108. क: वित्तहारी; ख: चीत्ताहारी 109. ख: भावने 110. क, ख: मूलिनी
111. क, ख: मूलघाती 112. क: ककरा; ख: क्रकरा 113. ख: –वक्ती
114. ख: रजवी 115. क, ख: –भूचरा 116. क, ख: –तैताश
117. ख: चतुथे 118. क, ख: चक्र 119. ख: –मालान्त्रभक्षिता
120. क: सुमतीवीर्–; ख: सुमतीर्वीर– 121. ख: चीरवासी
122. ख: शंकरी 123. क: कृषोदरी 124. क, ख: खंचक्रं
125. ख: –ख्यान् 126. क: –ण; ख: क्रमौ– –ण 127. ख: चान्ये
128. ख: –री 129. क, ख: –तनुं 130. ख: –पीतयोगिनिकं
131. ख: चान्य 132. क: –श्वरमं 133. ख: –पक्ति–
134. ख: –नं 135. क: –प्राश–; ख: –घश्मरं 136. ख: –णिर्णयं
137. क, ख: महाकौलं 138. क, ख: महार्थस च 139. ख: गोयर:
140. क, ख: –सस् 141. क: मत्स्या; ख: मत्स्यो 142. ख: शींधु–
143. क, ख: सुरां 144. क, ख: चरूं 145. क: * शुद्ध
146. ख: –वाद्य 147. क, ख: प्रकुर्वाणं 148. ख: स्व
149. ख: स्व 150. क, ख: स्वभाविता 151. ख: –शात्रि * जनात्
152. ख: –नन्द न 153. क, ख: घूर्मिता 154. क, ख: –गमना
155. क: –संस्थिता; ख: पंवधाक्रमसस्थिता 156. क: भाषा–; ख: भाशा–
157. ख: योगिन्यौ 158. क, ख: महाधा– 159. ख: स्थिता
160. ख: खेचर्या 161. ख: –मार्गेस्था: 162. क: दिक्चर्या
163. ख: शूक्ष्म– 164. क, ख: आत्मनात्म– 165. ख: भूवर्य:

166. ख्: –चर्क्रस्था 167. क्: –प्रकाशकः; ख्: –प्रकाशका:
168. क्, ख्: एतद्रि 169. क्, ख्: प्रभूतं 170. ख्: –ला
171. ख्: दु:प्रेक्षं 172. क्, ख्: ज्योतीनां 173. क्: रूत्तमम्
174. ख्: खेचर्ये 175. क्, ख्: प्राञ्जलि:प्रणता: 176. क्, ख्: –मुदीरयेत्
177. क्, ख्: –मस्थो 178. ख्: निरारपदेज्झिते 179. क्: मस्थानांते
180. क्, ख्: भासान्तर 181. ख्: –पद्मा 182. ख्: सना–
183. क्, ख्: संहारास्त्रास्त्र– 184. क्: –प्रकास– 185. क्: दिषज्वभासामध्ये
186. ख्: स्त 187. क्, ख्: –योद्भवा 188. क्: –तीत
189. ख्: –र 190. क्, ख्: नभकालि 191. क्, ख्: डमरे
192. क्: डामराङ्कि; ख्: डामाराह्वि 193. क्: यशचिन्ता–
194. ख्: श्रयो– 195. क्, ख्: ओकाररश्मि– 196. क्: –फलोज्झिते
197. क्: ओषाकालि; ख्: ओखा– 198. क्, ख्: ओकाराख्ये
199. ख्: भावाभावे– 200. ख्: गगणद्युतिद्योभागे

201. A Nityā (lit. 'Eternal One') is a highly developed Yoginī who may assume, the attributes of a Great Goddess. Tripurasundarī is a well known example. They also appear in groups. The Sixteen Nityās of Śrīcakra who govern the phases of the Moon and attend on Tripurā are the best known. They and their worship is described in the Tantrarāja Tantra. A less known group are the Nine Nityās who attend on Tripurabhairavī. Here Kālī is referred as the Nityā of Time (*kālanityā*).

202. क्: समरूप 203. क्, ख्: समरूपे 204. ख्: महातामप्रकाशते
205. ख्: –सस्थिते 206. ख्: –षट्का– 207. ख्: तेजोकालि
208. क्: म एख–; ख्: मत्रखफ– 209. क्: अनन्क्रान्ते; ख्: अनक्रा *
210. क्: खे– 211. ख्: नि:क्रि– 212. ख्: शूक्ष्मे
213. ख्: शुद्ध 214. क्: खे– 215. क्: प्रतिस्थिते; ख्: * तिस्थिते
216. क्: अनुच्चार्य; ख्: अनुर्चार्ये 217. ख्: –त 218. ख्: प्रसते
219. क्: भेरवात्कटे 220. ख्: रूढे 221. ख्: –नन्द
222. क्: –विदाश्रये 223. ख्: –नन्द 224. ख्: सस्तामात्रे
225. क्, ख्: मन्त्रतन्त्रेश्वरी 226. क्, ख्: देवी 227. ख्: –नेकसं–
228. क्: संहाराक्षि, ख्: संहाराक्ष 229. ख्: –षोडसशंभवे 230. ख्: षोतुशा–
231. क्, ख्: णभोरूपस्वरूपाभे 232. क्, ख्: त्वांशु– 233. ख्: –रो
234. क्: ओघमोघ; ख्: ॐघमोघव्येति 235. ख्: –प्रकाशेस्थे
236. ख्: अर्काख्ये 237. ख्: सुशूक्ष्मे 238. क्, ख्: कलाकाल–
239. ख्: घोलवण्ड– 240. ख्: भकालिताख्ये
241. क्: संहारप्रक्र–

242. The third sequence (*krama*) is that of the of Dicakra. The fourth sequence is related to Gocakra (105) and the fifth to Bhūcakra (112).

243. क्: –री; ख्: मा– –री 244. क्, ख्: देवी 245. क्, ख्: रचनी
246. क्, ख्: –ज्वाला 247. क्: महाज्ज्वले 248. ख्: –गम्य
249. क्: –घोराग्रनिस्वनि; ख्: –निस्वनि 250. ख्: * * तेज:–

251. क्: रूद्र– 252. ख्: –रुद्रे 253 ग्ब्: संहारग्रामग्रसनाकुले
254. क्: भैरवाख्ये 255. क्, ख्: –वशा– 256. ख्: कोल–
257. ख्: –शब्द 258. क्, ख्: –री 259. क्, ख्: –वशा–
260. क्: हत्पमे 261. ख्: रेतनाव * 262. ख्: मत्रखफर–
263. क्, ख्: योगेश्वरि– 264. क्: अक्षेन्द्रिये मध्य; ख्: अक्षेंद्रियरमध्य
265. क्: काले 266. ख्: भट्टामर– –ख्य 267. क्: अलिविन्ध–; ख्: अलिबिम्ब–
268. ख्: विर्ज्जाक्षे 269. क्: नास्ति; ख् का 270. क्, ख्: –री
271. क् देवी 272. ख्: कौङ्कणास्वँ 273. क्, ख्: –पत्यम्बे
274. ख् पंच * 275. ख्. –व्रर्ण 276. ख् म एत्रफर–
277. क्, ख्: –रापोद्धवे 278. क्: –वेग 279. ख्: –स्पष्ट
280. ख्: भूतगोत्रे– 281. क्: –तें 282. क्, ख्: –मूर्ति
283. क्, ख्: निश्वसे 284. ख्: अग्निषोमान् वर्तिनि 285. Cf. above, verse 98.
286. क्, ख्: गर्विता 287. ख्: –देदेशि 288. ख्: –करोभासे
289. ख्: निष्क्रीयाख्ये 290. Cf. above, verses 77 and 92.
291. ख्: –नन्द 292. Cf. above, verse 70.
293. ख्: –ने 294. ख्: समने 295. ख्: –सनसे
296. क्, ख्: –सिद्धि 297. क्, ख्: –विकाशाभे 298. ख्: पद्म–; क्, ख्: –सिद्धि
299. ख्: –पर्यनतं 300. ख्: कैवर्ल्यार्णव– 301. क्, ख्: –सिद्धि
302. ख्: यद्यो– 303. क्: –देवत्य–; ख्: –सम्भव
304. ख्: दिव्यमर्त्यानुपा– 305. क्, ख्: महा ईश्वरभावस्थे 306. क्, ख्: –योनि
307. ख्: –रं 308. क्, ख्: –योनि 309. ख्: पद्म–
310. क्, ख्: –योनि 311. ख्: –युक्तं 312. क्, ख्: देवताकारणोद्–
313. क्: साकरा–, ख्: –कराक्ष्ये 314. क्: तापने–; क्, ख्: –द्युति
315. क्: पाचनी; ख्: यावनी
316. क्: हव्यवा * 317. क्: व 318. क्: –भापि; ख्: –भासि
319. क्: तमोन्तिके; ख्: तन्तिके 320. क्: –कर्षि; ख्: –कर्ष 321. क्, ख् काल–
322. क्, ख्: * 323. क्: कालखे; ख्: कालरषे 324. क्, ख्: –काम–
325. क्: –कर्षि; ख्: –कर्ष 326. ख्: –समद्युति 327. क्: कल–; क्, ख्: –करे
328. ख्: रक्त 329. ख्: महा– 330. क्: चण्डघण्टोग्रे; ख्: चण्डघंटाग्रे
331. क्, ख्: जयन्ती 332. ख्: वा 333. क्, ख्: चन्द्रि
334. ख्: –सिंह 335. क्: –सिंहेपरे 336. ख्: करे
337. ख्: श्रिय 338. क्, ख्: –ती

339 Kālasaṁkarṣiṇī is comonly identified with Vaiṣṇavī śakti who is the consort of Nrasiṁha in the Kālīmata.

340. क्, ख्: –री 341. ख्: –री 342. क्, ख्: –ही
343. क्, ख्: –यी 344. क्: –ती; ख्: शिव– 345. क्: याम्य
346. क्, ख्: –डी 347. क्, ख्: –री 348. ख्: गन्धर्वी
349. क्: पत्रगे 350. क्, ख्: चण्डिका 351. क्, ख्: –योनि
352. ख्: तिर्ग्योनिस्थे 353. क्: मनुष्ये योनिचान्तस्थे; ख्: मनुष्ययोनिचान्तस्थे
354. क्, ख्: –ले 355. क्: –योन्योत्तमे; ख्: ब्रह्मयोन्योत्तमे

356. क्, ख्: –जनने
357. क्, ख्: –महानन्ते
358. क्, ख्: –विद्ये ईश्वराख्ये
359. क्: षड्विंशान्ते
360. ख्: त्यया
361. ख्: वाग्मयं
362. ख्: शूक्ष्मे
363. ख्: –ले
364. क्, ख्: महान्तस्थे
365. क्, ख्: महाविद्या
366. ख्: द्विप्रकालेक्रमोद्भूते:
367. क्, ख्: –ता
368. ख्: –भूता:
369. क्, ख्: –चक्रस्था
370. ख्: –वेल
371. क्: –नि
372. ख्: चज्रिणे
373. क्: सूर्य
374. क्, ख्: सिद्ध
375. क्, ख्: –मर्त्यगांस्
376. क्, ख्: तथादित:
377. क्, ख्: स्थिता
378. क्, ख्: –ज्ञान– –लोक
379. क्, ख्: श्चैव
380. क्, ख्: सर्वैश्वर्य
381. ख्: शिव:
382. ख्: –क
383. क्: स्वर्गस्थान
384. क्: सचीयते:; ख्: श–
385. क्: –सूर्ये; ख्: –सूर्य
386. क्: तथां
387. क्, ख्: लोके
388. ख्: कुवेराख्यं
389. क्, ख्: मृत्युञ्जया–
390. क्: खंगं
391. क्, ख्: –कौ
392. ख्: गुडिका–
393. क्, ख्: वृक्षस्या
394. क्: * ?धनं
395. ख्: परा–
396. क्, ख्: खन्यवादं
397. ख्: भक्षि–
398. ख्: सिद्धिर्थं च
399. क्, ख्: –
400. क्: पौष्टिकं; ख्: पुष्टिकं
401. क्, ख्: उच्चाटं
402. क्: तम्भानं
403. ख्: गारुडं–
404. क्, ख्: –ज्ञा
405. क्, ख्: वेदशांख्य
406. क्: –कर्मार्थ– –सिद्धिं च
407. क्: –प्राप्तियज्ञ–; ख्: –फलं प्राप्ति यज्ञ–
408. ख्: च
409. ख्: यात्
410. क्: व(?)ज्ञा; ख्: सकृज्ज्ञा
411. क्: यात्; ख्: पात्
412. ख्: –नपीठविनिर्गतं
413. ख्: नास्ति
414. क्: + ग्रन्थप्रमाण १५९ ॥
415. ख्: + ग्रन्थप्रमाणं उनाशीतृधिक श्लोकशतमेकं ॥ १७९ ॥ ॥
शुभमस्तु ॥ भवानीप्रितिरस्तु मे ॥
उमेशप्रीतये तन्त्रं कालिदासेन संचितं ।
अनेन पुण्ययोगेन तयोरन्तेरयोस्तु मे ॥
सं ७६५ ध्वदं श्रीभवानी शङ्करप्रीतिना(शङ्करेप्रीतिन) श्रीकालिदासेन(–दासन) सञ्चयया हा ॥

महानयप्रकाशः

अर्णसिंहविरचितः

डा० मार्क डिच्कोफ्सकि – अभिधानेन

संशोधितोऽनुवादकृतश्च

महानयप्रकाशः

In Praise of the Goddess of Consciousness

[1]सर्वोत्तीर्णस्वरूपापि काचिदेकानपायिनी ।
विभाति सर्वगा संविन्नानात्वेन सदोदिता ॥

Although transcending all, (the one) consciousness, undefinable, eternal, ever manifest and omnipresent shines as the diversity (of the many things of this world). (1)

तत्त्वतस्तु न नानार्थरूपा नाप्येकविग्रहा ।
यानिकेता निरातङ्का खस्वभावा[2] नमामि[3] ताम् ॥

In reality neither many, nor just a single form, signless (*aniketa*) and free of fear, I salute that (divine consciousness that is) the Void (*kha*). (2)

The Root Aphorism

यत् पीठचक्रार्चितपञ्चवाहप्रकाशमानन्दखमूर्तिचक्रम् ।
अष्टाष्टचक्रं प्रविराजते तद् गुरुक्रमौघश्च चतुष्टयार्थः ॥

The current of the Lineage of the Masters (*gurukrama*), the Fourfold Reality (*catuṣṭhayārtha*) manifests as the Wheel of the Sacred Seat (*pīṭhacakra*) worshipped as the Five Currents (*pañcavāha*), the Wheels of Light, Bliss and the Form of Emptiness, (which together constitute), the Wheel of Sixty-four Energies. (3)

इति सिद्धमुखायातं[4] मूलसूत्रमिदं परम् ।
पीठोदितं[5] महाम्नायं[6] संप्रदायोपबृंहितम् ॥

This is the supreme root aphorism transmitted by the word of mouth of the Siddhas (the Accomplished Ones). It is the Great Teaching (*mahāmnāya*) born of the Sacred Seat (*pīṭha*) and extended by the tradition. (4)

यत् तत् सद्गुरुपादाब्जप्रसादावगतं[7] स्फुटम् ।
धामादित्रितयेनेह चक्रभङ्गभयान्मनाक् ॥
प्रकाश्यते मया सम्यग् वाक्यैरविषमाशयैः ।
कुदेशिकमतेनैव[8] भ्रंशिनां भक्तिशालिनाम् ॥

For fear of betraying the assembly (of initiates *cakra*) , I will reveal herein by means of the triad of Abode (Letter and Consciousness), correctly and unambigiously, just a little of what I have clearly understood by the grace of the lotus feet of a true master for the benefit of those who (although possessing true) devotion have fallen by (following) the teachings of a bad master. (5-6)

महामेलापसंभूतयुक्तिज्ञस्य प्रचोदनात् ।
एकायनौजकाख्यस्य स्वीकृत्योद्धर्तुमुद्यमम् ।।

It is the exertion of the vitalizing one (*ojaka*) who is the sole path (*ekāyana* to liberation) and knows the practice born of the Great Union. Impelled (by him I have) accepted it to elevate (others). (7)

The Sacred Seat

शिवशक्त्युभयोन्मेषसामरस्योद्भवं महत् ।
वीर्यं तस्माद् देह एव महापीठे[९] समुद्गतम्[१०] ।।

The vitality (*vīrya*) which is the energy (*mahat*) generated from the oneness (*sāmarasya*) of the expansion of both Śiva and Śakti has arisen within (my) body, the Great Seat (of divine consciousness). (8)

आद्यसंवित्समुल्लासः[११] पीठे पीठे[१२] कृतास्पदः[१३] ।
अनन्तशक्तिचक्रौघस्वामिनी तत्र मोक्षदा[१४] ।।

The mistress of the flux of the Wheel of Endless Power bestows freedom in which ever of the sacred seats the primordial outpouring of consciousness takes place. (9)

पृथिव्यादिमहाभूतपञ्चके सा[१५] विराजते ।
अकृत्रिममहावीर्यस्फुरत्तैकस्वरूपिणी ।।

She shines in all the five great elements from Earth onwards, her one nature the radiant pulse of the uncreated and immense vitality (*vīrya* of consciousness). (10)

या संवित् सैव सततं पीठचक्रैकधर्मिणी ।
आस्थितापि सतां गम्या निरवग्रहविग्रहा ।।

The one nature of consciousness is the Wheel of the Sacred Seat and form is free of limitations. Although persisting at all times, this (consciousness) can be known only to the wise. (11)

वीरेशस्य स्थिता: पञ्च कला या: सततोदि... ।
ता एव सर्ववर्णाख्यशक्तीनां पीठतां गता: ।।

Perpetually active, the five energies of the Lord of the Heroes have become the Sacred Seat of all the energies of the letters. (12)

अस्वरानाहतकला वह्न्यर्कशशिरूपिणी[16] ।
पीठश्मशानक्षेत्रेशमेलापयजनात्मिका:[17] ।।

They are the letter A, the energy of Unstruck Sound, Fire, Sun and Moon, corresponding to the Sacred Seat, the Cremation Ground, the Lord of the Field, Union and the Sacrifice. (13)

The Lord of the Sacred Seat

विसर्गस्थितिसंहारप्रथाग्रासैकघस्मर: ।
निरुपाख्यमहादीप्तिसमुल्लासनतत्पर:[18] ।।
योऽध्युष्टकलनोद्रेकस्वभाव:[19] प्रणवाभिध:[20] ।
पीठाधिपस्तमेवाहं नामाम्यागमसिद्धये[21] ।।

I salute the Lord of the Sacred Seat to attain the teaching (*āgama*), e who is called (*praṇava*) the sacred OM whose inner nature is exalted by virtue of the activity (*kalanā*) of (Kuṇḍalinī the energy) in three folds and one half (*adhyuṣṭa*), he who greedly consumes the unfolding perception of emission (*visarga*), persistence and withdrawal, and who is intent on generating the Great Light of the Inexplicable. (14-15)

The Cremation Ground

निर्विकल्पविकल्पात्मरूपा नि:शेषसंविद: ।
यत्रासंकेतदुर्दर्शे[22] स्वभावे[23] करवीरके ।।
नित्योदितमहाग्रासचितौ[24] यान्ति लयं सदा ।
तच्छ्मशाने[25] महावीरं[26] हृद्घटनरतं[27] नम: ।।

I salute the Great Hero who is intent on the throb of the heart of (consciousness), in that cremation ground, namely, Karavīraka, which is one's own (true inner) nature that, without sign or mark, is terrible to behold, where all perceptions (*saṁvit*), those accompanied by thought and those free of them, are constantly consummed in the pyre of the Great Destruction (*mahāgrāsa*) (that burns there) ever manifest. (16-17)

The Lord of the Field

महासंहारविस्फारबलेनोत्कटमूर्तिमान् ।
आवटटाङ्कसंकेतो[२८] निरावरणधामगः ।।
निर्निकेतास्वरोल्लासस्वरूपः सततोदितः ।
श्रीमत्पीठवरे नित्यं क्षेत्रपालो जयत्यजः ।।

The Lord of the Field, residing in the venerable and best of sacred seats, unborn, is ever victorious. Present in the unobscured abode whose sign (*saṁketa*) is the Wine (*tāṁka*) of the Void (*āvaṭa*), (he is) the ever active outpouring of Unstruck Sound (*asvara*) from the Void (*nirniketa*) and the veritable embodiment of martial pride (*utkaṭa*) by virtue of the force of the engulfing expansion of the Great Destruction. (18 -19)

The Lineage of the Masters

खेचर्यादिस्फुरद्रूपः शाकिन्यन्तो गुरुक्रमः
सृष्ट्याद्यानाख्यपर्यन्तस्तथा देवीनयः स्मृतः ।।

The Lineage of the Masters (*gurukrama*), radiant (with the energies) that range from Khecarī to Śākinī, is known as the Teaching of the Goddess (*devīnaya*) that extends from Emanation to the Inexplicable. (20)

इत्थं स्थितोऽद्वयोल्लासः[२९] सामरस्येण वर्तते ।
अनिशं यत्र मेलापः[३०] सोऽनिकेतो जयेत्[३१] परः ।।

Abiding in this way, the outpouring of non-duality abides as oneness (*sāmarasya*) where the union takes place constantly that, free of signs, is supreme and victorious. (21)

ग्राह्यग्राहकविस्फारग्रसनैकपरायणः ।
परोऽपि पञ्चवाहौघश्चक्ररूपेण निष्ठितः ।।

Although (contunuing to be absolute and) supreme (the one reality), which is the current of the Five Currents (*pañcavāha*) well established as the wheel (of energies) solely intent on consumming (*grasana*) the unfolding expansion of subject and object. (22)

यत्र निरूपनिर्धाम विभात्येकोऽनिरोधतः ।
स कोऽपि राजते नित्यं महायागमहोत्सवः ॥

A certain great festival of the Great Sacrifice, is where One, devoid of form and without abode, shines unobstructed. (23)

इत्थमाधाररूपोऽयं[33] पञ्चधा यः स एव च ।
एकस्यैव स्वरूपस्य कालिकाख्यस्य विस्तरः ॥

In this way, this five-fold fundamental nature is itself the expansion (*vistara*) of the one innate nature (*svarūpa*) called Kālikā. (24)

The Five Currents

व्योमवामादिपञ्चात्मस्वरूपस्फुरितो यथा ।
गुरुवक्त्रचिदुल्लासविकासेन[34] तथोच्यते ॥

It is said that the radiant manifestation of the five-fold reality ranging from Vyomavāmā onwards occurs by the unfolding of the outpouring of consciousness from the master's mouth. (25)

प्रथमस्पन्दविस्फारधर्मिणी निर्निकेतना[35] ।
व्योमेश्वरी त्वनिच्छातः शब्दाधिष्ठात्रिरूपिणी[36] ॥

Vyomeśvarī, the unfolding of the primordial pulse of consciousness (*prathamaspanda*), signless, spontaneously (*anicchataḥ*) abides as the sustaining ground of Speech. (26)

खेचर्याख्यसमारूढा चिच्चमत्कारनिर्भरा ।
स्वरसेन तु सैवेह रूपस्वीकारतत्परा ॥

Established in (the phase) called Khecarī and full of the wonder of consciousness, this same (goddess) is here spontaneously (*svarasena*) intent on assimilating Form. (27)

नानाविषयसंरम्भपातिनी भूचरी स्मृता ।
प्रत्यावृत्तितया नित्यं विश्वग्रासैकघस्मरी ॥

Descending to the level of the activity of the many objects of sense, she is known as Bhūcarī who, alone, as the process of reversal (back into consciousness) constantly devours all things. (28)

संहारभक्षणी[३७] सैव रससंचर्वणोत्थिता ।
स्वरूपप्रान्तचित्वत्त: समारूढा निराश्रया[३८] ।।

This same (goddess) is Saṁhārabhakṣiṇī - the Devourer of Withdrawal – arisen to relish the juice of the aesthetic delight (of objectivity inwardly digested). Endowed with the innermost consciousness of one's own nature, she is well mounted (on universal consciousness) and free (of all outer) support. (29)

सैव रौद्रेश्वरी ज्ञेया सुरभिग्रहणोद्यता ।

Once should known this same (goddess) to be Raudreśvarī, intent on laying hold of the fragrance (of the latent traces of objectivity). (30ab)

इत्थं देवीनये[३९] सम्यग् व्योमवामादिपञ्चकम् ।।
दण्डमुण्डक्रमेणोक्तं महानिर्वाणसिद्धिदम् ।

Thus the pentad consisting of Vyomavāmā and the others has been properly explained in the Devīnaya (the Teaching Concerning the Goddess) in terms of the sequence of the Stick and the Head[40] that bestows the accomplishment of the Great Extinction (*mahānirvāṇa*).

(30cd-31ab)

ग्राह्यग्राहकभेदोत्थकल्पनाक्षोभसंख्यया[४१] ।।
सामरस्यमहाल्हादधाम्न्येता[४२] भान्ति देवता: ।

These deities shine within the abode of the great bliss of oneness (*sāmarasya*) by contemplating (*saṁkhyā*) the disturbance of thought arising from the division of subject and object. (31cd-32ab)

अवर्णपञ्चपिण्डार्णरूपयोरद्वयी गति: ।।
यतस्तस्मादुच्यतेऽलं देवीनां[४३] संस्थित:[४४] वपु: ।
योऽनाहतहतोत्तीर्णरावरूपोऽस्वर:[४५] स्मृत: ।।
सुवर्णमूलधामोत्थव्योमपञ्चनिकेतभृत्[४६] ।
तद्गता: परमेश्वर्यो व्योमवामादिसंज्ञिका: ।।

The letter A and the five letter syllable (i.e. KHPHREM) are one and so there is no more to say. The body of the goddesses abides (in this way). The letter A (*asvara*) is said to be the resonance (*rāva* of consciousness) beyond both struck and unstruck sound. It is the meeting ground of the Five Voids arisen from the abode of the Golden Root (*suvarṇamūla*). The goddesses who reside there are those named Vyomavāmā and the rest. (32cd-34)

विषयग्रासो[४७] व्याख्यतस्तदन्यव्योममध्यगः[४८] ।
मकारादिस्वरूपो यः पञ्चपिण्डक्रमोदितः ॥
तत्रैव व्योमवामादिदेव्यः सम्यग् व्यवस्थिताः ।
अक्रमोद्रेकविभवाः परमाद्वयविग्रहाः ॥

That is said to be the devouring of the objects of sense that takes place in the centre of the other (??) Void. It is the letter M and the rest that has arisen from the sequence of the five-fold syllable (KHPHREM). The goddess Vyomavāmā and the rest are properly established there itself, their glorious power born of the intensity of the changeless (*akrama* aspect of consciousness) and form supreme non-duality. (35-36)

इत्थं देव्यो निरावेशमहावर्णक्रमोदिताः ।
तत्त्वतः स्पर्शसंवित्तिलहर्यामन्तरे स्फुटम् ॥
सामरस्येन भान्तीह वामाद्या देवताः सदा ।

In this way the goddesses, generated through the sequence of (A) the Great Letter (that, transcendent is) free of penetration, are in reality clearly manifest within the wave of the consciousness of touch. The goddesses Vāmā and the rest shine here eternally as oneness (*sāmarasyena*). (37-38ab)

The Five Goddesses

तासामेवेह वक्ष्यामि देवीनामपि विस्तरात् ॥
पञ्चानामपि भागेन संदेशिकदृशागतम् ।

I shall now explain at length (each) of these five goddesses part by part, according to the teaching that has come fr'm the masters.

(38cd-39ab)

महाशून्यातिशून्यत्वात्[४९] सम्यक्शान्ततरापि[५०] या ॥
सर्वव्योमानि वामन्ती[५१] व्योमवामेश्वरी तु सा ।
महासंहारगगने वामा तेषामथोदिता ॥
दिव्यौघमुद्गिरन्तीत्थं तां स्तुवे स्पर्शविग्रहाम् ।

Vyomavāmeśvarī is the Void beyond the Great Void and so is correctly and most perfectly at rest, but even so she emanates (*vāmantī*) all the voids. She is their emanation (*vāmā*) arisen in the Void of the Great Destruction. I praise Her who thus emits the Divine Current (*divyaugha*) and whose form is touch (*sparśavigraha*). (39cd-41ab)

तस्यामनिच्छयोदेति शश्वत्तद्धर्मधर्मिणी ॥
यालक्ष्यस्पन्दलहरी तामहं खेचरीं स्तुवे ।
स्वातन्त्र्येण सदा सैव चरन्ती स्वे परेऽम्बरे ॥
प्रथमस्पन्दमाश्रित्य राजते चिच्च खेचरी ।

I praise Khecarī who spontaneously arises within (Vāmeśvarī) who, ever endowed with that (same) nature, is the wave of the inscrutable pulse (*spanda*) of consciousness. She moves freely at all times in her own Supreme Sky (of consciousness) established in the primordial pulse of consciousness (*prathamaspanda*). Khecarī, Who is (pure) consciousness, shines radiantly. (41cd-43ab)

सैवाक्रमविसर्गाख्या[४२] भूमौ या चरति स्फुटम् ।
तस्माद् भूचरिशब्दाख्या तामेव प्रणमाम्यहम् ।

The same (goddess) called the Emission Without Process (*akramavisrga*) moves, clearly apparent, on the plane (*bhūmi* of sense objects) and so she is called Bhūcarī. To her I bow. (43cd-44ab)

सैव तत्त्वस्फुरत्तात्मवपुः[४३] संहरति क्षणात् ।
स्वतन्त्रा[४४] स्वपदान्ते तां वन्दे संहारभक्षणीम्[४५] ।

Again this same (goddess), her body the pulsing radiance of (of the One) Reality, withdraws (all things) in a moment. I praise Saṁhārabhakṣaṇī (the Devourer of Withdrawal) She who, free, is within her own abode (*svapada*). (44cd-45ab)

प्रत्यावृत्तितया नित्यं स्वरूपत्रयभक्षणी ॥
महाव्योमान्तनिष्ठात्वात् सैव रौद्रेश्वरी स्मृता ।

Established within the Great Void she perpetually devours the three innate natures (of creation, persistence and destruction) as (she) is the process of reversal (back from manifestation into unmanifest consciousnessw) and so this same (goddess) is known as Raudreśvarī. (45cd-46ab)

आसां मध्ये[४६] तु देवीनां पादुका[४७] स्फुरति स्वतः ॥
सर्वास्तत्रैव[४८] सततं सामरस्येन यान्त्यलम् ।

The Master's Sandals (*pādukā*) shine by themselves in the midst of these goddesses and there itself they all become perpetually attain oneness (*sāmarasya*). (46cd-47ab)

इति सद्गुरुवक्त्रोत्थयुक्त्या यो ह्यनिरोधित:[५९] ।।
समाधिसेवित: शश्वत् स महाम्नायपारग: ।

He who by this practice that has come from the lips of a true master, possesses perfect concentration (*samādhi*) at all times and is not obstructed has understood the Great Tradition. (47cd-48ab)

क्रमाक्रमोभयोत्तीर्णदृशेह प्रकटीकृतम् ।।
वक्त्राद् वक्त्रे[६०] समायातं पञ्चवाहमनर्गलम् ।
इत्थमेकैव पञ्चात्मरूपेण स्फुरति स्वत: ।।
स्वभावं प्रकटीकर्तुं या देवी तामहं श्रये ।

The unconditioned Five Currents, transmitted from mouth to mouth, has here been clearly elucidated by the teaching beyond both the sequence (of perception) and its absence. In this way the one (goddess) shines spontaneously as the five-fold nature. I take refuge in that goddess to make my own true nature manifest. (48cd-50ab)

The Wheel of Light (*Prakāśacakra*)

निर्णिकेततया सम्यक् चक्रं[६१] विस्फारितं[६२] महत् ।।
व्योमेश्वर्याविभेदेन खेचर्याख्यं सदोदितम् ।

The great Wheel called Khecarī, ever active, is made to unfold (by the Void which is) free of (phenomenal) signs at one (*avibhedena*) with Vāmeśvarī. (50cd-51ab)

द्विषट्कधामवपुषा देवीभिर्नित्यमाश्रित:[६३] ।।
स्वखकलाकलापोत्थविभवो[६४] विगताग्रह:[६५] ।

The glorious power that, free of limitations, arises from the aggregate of energies of its own inherent emptiness (*svakhakalā*) and is always linked with the goddesses by the body which is the abode of the two groups of six (senses).[66] (51cd-52ab)

तथा चाव्यक्तरूपा ये निर्विभागैकविग्रहाः ॥
स्वरा द्वादशसंख्याकाः पश्यन्तीगर्भनिष्ठिताः ।
परप्रकाशविभवस्वभावत्वाद् गुरूत्तमाः ॥

Such also are the twelve vowels whose nature is unmanifest and their one form undivided. They are the glorious power of the supreme light of consciousness and so, established in the womb of Word of Vision (*paśyantī*), they are the most excellent teachers. (52cd-53)

ता एव[६७] प्रथयन्तीह[६८] दिक्चरीचक्रवर्तिनः ।
निरावरणचिद्व्योमरूपा द्वादशधाव्ययाः ॥
संविदुल्लासनारूढाः[६९] स्वप्रकाशैकविग्रहाः ।
या[७०] हंसहंसमत्यादि[७१] नामतः सततोदिताः ॥

Residing in the Wheel of Dikcarī, they unfold here (in this world). Their nature is the unobscured Void of Consciousness and, twelve-fold, they are eternal. Mounted on the outpouring of consciousness, their one form is their own inherent Light and, ever active, are called Unstruck Sound (*haṁsa*), its possessor (*haṁsamati*) and the like. (54-55)

ता एवेह समाख्यताः खेचर्याधिष्ठिताः सदा ।
दिक्चरीचक्ररूपिण्यो नियताग्रहवर्जिताः ॥
जयन्त्यक्रमसद्भावदर्शयन्त्यो निराविलाः ।
इत्थं प्रकाशचक्रस्य संस्थितिः सुस्थिता परा ॥
निर्वितर्कनिराभासस्वरूपा सततोदिता ।

Perpetually sustained by Khecarī, pure and free of limitations, they are said to be the (energies) of the Wheel of Dikcarī. Revealing the essence of the changeless (*akrama*) (aspect of reality), they are victorious. Such is the abiding state, well established and supreme, unmanifest, beyond reason and ever active, of the Wheel of Light.

(56-58ab)

The Wheel of Bliss (*Aanandacakra*)

इन्दोः षोडशसंख्याकाः कला अमृतविग्रहाः ॥
यास्ता एव समाश्रित्य कोङ्कणाम्बादिनामतः ।
प्रोदितो[७२] रश्मिविभवः स्वस्वरूपैकगोचरः[७३] ॥
इच्छाविक्षोभपर्यन्ते राजते निर्णिकेतनः[७४] ।

The energies of the Moon are sixteen and their form nectar. Once taken their place as (the goddesses) called *Komkaṇāmbā* and the rest, they are fully active. Arisen, the glorious power (of their) rays, its one field their own essential nature, shines Void (*nirniketana*) at the climax of the arousal of desire. (58cd-60ab)

अदृष्टधर्मिणः शान्ताः स्वराः षोडशरूपिणः ।।
आस्फाल्य मध्यमारूढास्ताभिरेव समाश्रिताः ।
द्विपञ्चकेन्द्रियद्वारैः परव्योमैकविग्रहाः ।।
बहिर्विनिर्गता देव्यो हठमेलापकेन याः ।

The sixteen vowels, their qualities unmanifest, are tranqil. The goddesses, whose sole form is the Supreme Sky of Consciousness, having embraced them and risen up to the centre, are penetrated by them and, by (the power of) violent union, exit by the ten doors of the senses. (60cd-62ab)

ताभिरेव समाश्रित्य सम्यग् रूपादिपञ्चकन् ।।
निर्विकल्पचिदुद्दामभैरवस्यामितद्युतेः ।
आनन्दवपुषो रूपमर्च्यते निर्विभागतः ।।

The group of five, form and the rest, is the (outer) form of the body of bliss which is the unbounded radiance of Bhairava who is unrestrained (*uddāma*), non-discursive consciousness. Rightly penetrated by these (energies) (this group of five) is worshipped in an undivided way. (62cd-63)

इत्थं द्विरष्टविस्फारविभवः कल्पनोज्झितः ।
निरुत्तरचमत्कारप्रदत्वात्[55] प्रथितोऽनिशम् ।।

In this way the glorious power of the sixteen-fold expansion, free of thought constructs, is ever perceived, bestowing as it does unexcelled wonder (*niruttaracamatkāra*). (64)

आनन्दचक्रमहिमा भूचर्या स्फारिता[56] सदा ।
यतस्तस्मात् तु निर्दिष्टा[57] भूचरीचक्रनामतः ।।
तमेव प्रणमामीह ज्ञप्तिगर्भान्तरोदितम् ।

The glory of the Wheel of Bliss is unfolded constantly by Bhūcarī and so is named the Wheel of Bhūcarī. I bow to that (wheel manifest) here (in this world) within the womb of cognitive consciousness (*jñapti*). (65-66ab)

The Wheel of Form (Mūrticakra):

वह्निर्द्विपञ्चविस्फाररूपो[78] नित्यविकस्वरः ॥
खरन्ध्रव्योममार्गेण[79] शिखासप्तकसंयुतः ।
अशक्तीक्ष्णधर्मोऽसौ[80] लेलिहानो निरन्तरः ॥
प्रोदितो विश्वसंरम्भग्रसनाय निराविलः ।
एवं सप्तदशाख्यं तु मूर्तिचक्रं[81] निराश्रयम् ।
निस्तरङ्गमहाव्योमधामस्थं भाति नित्यशः ।

Fire, consisting of the ten-fold expansion and possessing seven flames, perpetually extends by (means of *suṣumnā*) the Path of the Void of, Cavity of Emptiness. Piercingly sharp, it constantly licks up (the universe). Pure, it has arisen to devour the on-going activity of all things. Such is the Wheel of Form (*mūrticakra*) free of (outer) support called the (Wheel of) Seventeen. Established in the abode of the Great Void free of the waves (of manifestation), it shines perpetually (66cd-69ab)

प्रशान्तरूपविभवाः स्वराः षोडशसंज्ञिकाः ॥
विसर्गसहिता भान्ति परावाग्गर्भनिष्ठिताः[82] ।

The sixteen vowels, their energies completely tranquil, shine along with (the energy of) emission (*visarga*) firmly fixed in the womb of Supreme Speech. (69cd-70ab)

वर्णभेदक्रमेणेत्थं समाश्रित्येह तानधः ॥
भाति शश्वच्चक्रवरं[83] मूर्त्याख्यं[84] विगतग्रहम् ।

Once it penetrates them thus here below, by means of the sequence of the various letters, the eternal and most excellent Wheel called Form, shines free of limitations. (70cd-71ab)

आनन्दचक्रतनवो रश्मयो ये निरन्तराः ॥
अस्माभिः[85] कथिताः पूर्वं गुरुचक्रक्रमोदिताः ।
ता एव षोडशाकाराः संविदुल्लासविग्रहाः ।
युगपद् यान्ति[86] यत्राशु[87] सामरस्यं वियत्पदे[88] ।
निस्तरङ्गे[89] निराभासे परे सप्तदशाभिधे ॥

The rays we mentioned previously that have as their body the Wheel of Bliss, (emitted) continuously, arise from the sequence of the Circle of the Masters. Those (energies), of sixteen forms, the outpourings

of consciousness, simultaneously attain a state of oneness (*sāmarasya*) in an instant within the abode of emptiness (*viyatpada*) which, free of the waves (of sensory activity and thought), is unmanifest, supreme and known as the (Wheel of) Seventeen. (71cd-73)

इत्थं विस्फारयन्तीदं योगिनीचक्रमुत्तमम्[९०] ।
संहारभक्षिणी देवी भाति सप्तदशात्मतः ।।
तदेव वन्दे सततं विमलं सर्वदोदितम् ।

Unfolding in this way this, the most excellent Circle of Yoginīs, the Goddess Saṁhārabhakṣiṇī manifests as the seventeen (energies). I constantly praise that (Circle of Yoginis), which is pure and perpetually active. (74-75ab)

ध्यानादिकलनातीतरूपत्वादकुलात्मिकाम् ।।
अम्बरौघविकासैकधर्मिणीं[९१] मङ्गलां[९२] श्रये ।

I take refuge in the goddess Maṅgalā who is the expansion of the current of the Void that, transcending all the differentiated forms (*kalanā*) of meditation and the rest, is thus Akula (the undifferentiated transcendent). (75cd-76ab)

मायातो गालयत्याशु[९३] मङ्गलेह ततः स्मृता ।।
वीरपञ्चाननारूढा महामेलापतत्परा ।

She is called Maṅgalā here (in this world) because she quickly frees (*gālayati*) from Māyā. Mounted on the Hero's Five Faces, she is intent on the Great Union (*mahāmelāpa*). (76cd-77ab)

परविद्धरसौघेन[९४] मदनं[९५] चेतसि भृशम्[९६] ।।
गमनात् परमाकाशे सृष्ट्यादिकलनोज्झिते ।
सानाख्याचक्रवपुषः[९७] परतत्त्वस्य सर्वदा ।।
मङ्गलेह ततः ख्याता निरावरणधर्मिणी ।

(Again, she is called Maṅgalā because) her mind is intensely inebriated (*madana*) with the flow of the juice of the aesthetic delight (*rasa*) that is penetrated by supreme (consciousness) by moving (*gamanāt*) in the Supreme Void, free of the differentiated manifestation (*kalanā*) of creation and the rest. She is ever (the goddess) of the Supreme Principle whose form is the Wheel of the Inexplicable. So She is called Maṅgalā here (in the world), and Her nature is free of obscuration. (77cd-79ab)

अस्याः स्वरूपरूपो यः खकारादिविवर्जितः ॥
पञ्चपिण्डमयो मन्त्रो वाक्त्रयोज्झितविग्रहः ।
अवर्णस्वररूपश्च व्योमेशीभिः प्रपिण्डितः ॥
पञ्चभिः सामरस्येन वाचको नाम यः स्थितः ।

Her own most intimate nature (*svasvarūpa*) is (Śiva) the one who speaks (*vācaka*). He is the five lettered syllable mantra (i.e. KHPHRE.M) (although) devoid of the letter KH and the rest and His form is free of the three levels of Speech. He is also the letter A gathered together (*prapiṇḍita*) by the five Vyomeśīs (and is) at one with them. (79cd-81ab)

षोडशाधारसंस्थानसंस्थिता[९८] या चितिः सदा ॥
स्फुरन्ती स्वबलोद्रेकानियतग्रहमुद्रिता[९९] ।

The power of consciousness (*citi*) that abides constantly within the abode of the sixteen supports, pulses radiantly and by the intensity of Her innate power is stamped with the seal (*mudrā*) of unconditioned perception (81cd-82b)

तस्या विगत्य[१००] युगपद् विभेदोल्लासविग्रहम् ॥
निर्निकेतमहाज्ञानरश्मयः[१०१] खे[१०२] सदोदिताः ।
सामरस्यमयं चक्रं दर्शयन्त्यविभेदतः ॥

Eliminated all at once its (outer) form which is the outpouring of duality, the rays of the Great Abodeless (*nirniketa*) Consciousness, ever manifest in the Void (of transcendence) reveal the Wheel, which is oneness (*sāmarasya*), as undivided. (82cd-83)

भावाभावपदोत्तीर्णवियद्वामपदे स्थिता ।
अन्तर्बहीरूपतया ये तिष्ठन्तीन्द्रियात्मकाः ॥
करास्तानेव[१०३] सहसा तथा स्वदेहविस्तरम्[१०४] ।
नयति स्वबलोन्मेषाद्[१०५] निर्निकेतचिदम्बरम्[१०६] ॥

Established on the emanating plane (*vāmapada*) of emptiness beyond the plane of being and non-being, (the power of consciousness) leads with sudden force (*sahasā*), by the expansion of its inherent power, those rays (of cognitive energy) that abide inwardly and externally as the senses along with the expanse of (its) body to the abodeless Sky of Consciousness. (84-85)

The Wheel of the Aggregate

The Jñānasiddhas

या सैव कथिता सद्भिः परा मुद्रा करङ्किणी ।
एषां[१०७] ज्ञानाख्यरूपाणां सिद्धानां संस्थिता कला ॥
मुद्रयित्वा पृथग्भेदं मुद्रेयं करणोज्झिता[१०८] ।

(The energy that does this) is called Karaṅkiṇī, the supreme seal (*mudrā*), by the wise. It is the energy of these, the Jñānasiddhas. This gesture, having sealed duality, is free of all the senses. (86-87ab)

The Mantrasiddhas

पृथिव्यादिप्रकृत्यन्ततत्त्वविस्तारविभ्रमः ॥
द्विषट्कद्विगुणात्मा यः पारिमित्यग्रहान्वितः[१०९] ।
तमेव निगलन्त्युच्चैः[११०] क्रोधान्मन्त्रमरीचयः ॥
[१११] मन्त्रसिद्धा यतस्तस्या[११२] व्योमधामक्रमोदिताः ।

The rays of the Mantra(siddhas) upwardly consume (*nigalanti*) by (the force of) Wrath the entire expanse of the play of the twenty-four conditioned principles from Earth to Nature as they are the Mantrasiddhas of that (power of consciousness) generated from the process (operating in) the Abode of Emptiness (*vyomadhāmakrama*). (87cd-89ab)

क्रोधेन तत्त्वविभवं नयत्युग्रनिराकुला[११३] ॥
या मान्त्रं[११४] परमं वीर्यं सा मुद्रा क्रोधिनी स्मृता ।

The seal (*mudrā*) that is fierce and (yet) undisturbed, that conducts the energy (*vibhava*) of the principles to the supreme vitality of mantra by (the power of) Wrath is said to be Krodhinī. This most excellent seal is that of the Mantrasiddhas. Once sealed what is generated by duality it is established in the body. (89cd-90ab)

The Melapasiddhas

एषां[११५] मन्त्राख्यरूपाणां सिद्धानां संव्यवस्थिता ॥
मुद्रयित्वा विभेदोत्थं देहे[११६] मुद्रेयमुत्तमा ।
द्विषट्करूपभेदेन ग्रन्थयो ये व्यवस्थिताः ॥
तानेव भेदयित्वेमाः शक्तयः प्रोदिताः पराः ।

महामेलापधर्मिण्यः सामरस्यैकविग्रहाः ॥
निरावरणचिद्व्योमधामस्था भान्ति नित्यशः ।

Once the twelve knots have been pierced, these energies arise supreme. Endowed with the qualities of the Great Union, their one form oneness (*sāmarasya*) they, established in the abode of the unobscured expanse of consciousness, shine perpetually. (90cd-93ab)

आपूर्य स्वबलोद्रेकसमुत्थं[117] भेदडम्बरम्[118] ॥
या स्थिता पूर्णविभवा निरावरणविग्रहा[119] ।
भैरवी सैव विख्याता मुद्रा सदसदुज्झिता ॥
निस्तरङ्गविकासात्मसामरस्यैकनिर्भरा[120] ।
एषां[121] मेलापसिद्धानां मुद्रेयं भैरव्यात्मिका[122] ॥

Bhairavī is said to be the seal that, having filled the spectacle of duality generated by the intensity of her innate power, is free of being and non-being, her glorious power full (and perfect) and form unobscured. Bhairavī by nature, this is the gesture, full to overflowing with the oneness (*sāmarasya*), which is the waveless expansion of consciousness, of these Melāpasiddhas. (93cd-95).

The Śāktasiddhas

पुर्यष्टकस्य गदिता वासनाबीजविग्रहाः ।
शक्तयो याः सूक्ष्मतरास्तासां संहरणोद्यताः ॥
दीप्तयो यास्तीक्ष्णतमा विगतग्रहधामगाः ।
ता एव कथिताः सम्यक् शाक्तसिद्धा निरामयाः ॥

The Śāktasiddhas, free of defects, are rightly said to be (those who) reside in the abode devoid of limitations (*graha*) they, luminous and supremely powerful (*tīkṣṇatama*), are intent on destroying the most subtle energies said to be (those) who form are the seeds of the latent traces of the subtle body (*puryaṣṭaka*). (96-97)

सर्वसंहारसंहाररूपा वृत्तिर्निरर्गला ।
या सैव कथिता मुद्रा लेलिहानातिघस्मरा ॥

The seal said to be Lelihānā, extremely voracious and free of all restraint, is the activity (of consciousness) which is the destruction of all destruction. (98)

आसा शाक्ताख्यसिद्धानां देवीनां प्रोदितानिशम् ।
मुद्रयित्वा द्विधाभावं मुद्रेयं परधामगा ॥

This seal, ever active, is present within the Supreme Abode having sealed the duality of these, the goddesses of the Śāktasiddhas. (99)

The Śāmbhavasiddhas

परादिवैखरीत्यन्त[१२३] वागुल्लेखचतुष्टयम् ।
यतस्तस्यैव निरता[१२४] भेदग्रासाय[१२५] दीप्तय: ॥
सामरस्यपदप्राप्तिदायिन्यो या विकस्वरा: ।
ख्यातास्ता एव शाम्भव्यो देव्यो निर्द्वयधामगा: ॥

The goddesses of the *Śāmbhava(siddhas)*, reside in the abode free of duality and bestow the attainment of the plane of oneness (*samarasya*). They are said to be these very (goddesses) because, expanding, luminous lights, they are intent on devouring (the duality of) the four-fold manifestation of Speech that ranges from the Supreme to the Corporeal (*vaikharī*). (100-101)

या स्पर्शी[१२६] स्पर्शगगने चरन्ती निर्निकेतना ।
सर्वावरणनिर्मुक्ता मुद्रा सा खेचरी स्मृता ॥

The seal that, free of all obscuring coverings and without abode (*nirniketanā*), moves in the Expanse of Touch (*sparśagagana*) and is (herself) Touch (*sparśā*) is said to be Khecarī. (102)

तडिल्लेखैव[१२७] या व्योम्नि यान्ती सर्वोज्झिते पदे[१२८] ।
स्वप्रकशविकासैकरूपा[१२९] सा खेचरी स्मृता ॥

Khecarī is said to be the lightening flash that travels through the Sky (of Consciousness), the plane free of all things, her sole nature the expansion of her own innate light (*svaprakāśa*). (103)

आसां शाम्भवसिद्धानां देवीनां प्रथिता सदा ।
मुद्रणायाशु नानात्वं[१३०] मुद्रेयं कल्पनोज्झिता ॥

This seal, free of thought constructs and perceived (*prathitā*) at all times, serves to seal in an instant the multiplicity of these, the goddesses of the Śāmbhavasiddhas. (104)

* * यथास्मिताचक्रे मुद्रापञ्चस्वरूपिणी ।
तथैव पञ्च देव्यस्तु[131] वर्तन्ते[132] सततोदिताः[133] ॥

The five goddesses, ever active, abide u. :s, as does (the one energy which is) the five seals, in the Wheel of Egoity (*asmitācakra*). (105)

चक्रपञ्चसमायुक्ता[134] संस्थितापि[135] समन्ततः ।
विज्ञेया गुरुवक्त्रोत्थयुक्त्या सद्भिरविग्रहा[136] ॥

Formless, everywhere established and endowed with the five wheels, (her true nature) should be known by the wise through the practice (*yukti*) that comes from the mouth of the master. (106)

The Sequence of Letters

अकारादिविसर्गान्ताः[137] स्वराः षोडशरूपिणः ।
वाच्यास्ता[138] ज्ञानसिद्धाख्याः[139] विज्ञेयाः परधामजाः[140] ॥

The sixteen vowels beginning with A and ending with *visarga* are the objects of denotation (*vācya*) - which sho.. ld be know to be the Jñānasiddhas born from the supreme abode. (107)

ककारादिभकारान्ता वर्णव्यञ्जनरूपिणः ।
द्विषट्कद्विगुणाक्रान्ताः[141] सिद्धा[142] वाचकविग्रहाः[143] ॥

The Mantrasiddhas are the consonants (*varṇavyañjana*)[144] ranging from K to BH. They possess twenty-four qualities and are the denotators (*vācaka*). (108)

द्वादशाख्यास्तथा[145] प्रोक्ता मात्रास्ता एव संस्मृताः ।
मेलापसिद्धाः[146] सततं सामरस्यप्रदाः सदा ॥

Similarly, the *Melapasiddhas* who bestow oneness (*sāmarasya*) at all times, are considered to be the twelve measures (of the letter A). (109)

यकारादिहकारान्ताः[147] अष्टौ वर्णा व्यवस्थिताः ।
शाक्तसिद्धास्तु ता ज्ञेया जगद्द्योतनोद्यताः[148] ॥

The eight letters ranging from Y to H should be known to be the Śāktasiddhas intent on illumining the universe. (110)

अकारस्येह या: प्रोक्ताश्चतस्र:[१४९] शक्तयोऽमिता: ।
शाम्भवाख्या: सिद्धवरा: संस्मृतास्ता: सदोदिता:[१५०] ।।

The four boundless energies of the letter A are said to be the excellent Siddhas, every active , called *Śāmbhava*. (111)

इत्थमाद्यक्षरस्येह चतु:षष्टिस्तु रश्मय: ।
निजदेहादुल्लसिता: समाश्चेश्वरिगर्भगा:[१५१] ।।

In this way the sixty-four rays of A, the first letter, are generated here from one's own body and (all) abide equally in the womb of the goddess. (112)

तथा च संस्तुता[१५२] देव्य: कथं कस्मादिति स्फुटम् ।
प्रोच्यतेऽत्र[१५३] मया सम्यङ्मुखाम्नायदशाभिद:[१५४] ।।

Here I will explain clearly according to the oral tradition how (these) goddesses thus praised are and from whence (they arise). (113)

स्फुटा ये ज्ञानसिद्धाख्या[१५५] रौद्रीशृङ्गाटकाकृते[१५६] ।
कल्पनाशक्तयो[१५७] दीप्ता: परबोधोपबृंहिता: ।।

Those called Jñānasiddhas are clearly manifest within the form of Raudrī's triangle. They are the energies of thought illuminated and intensified by supreme consciousness. (114)

मन्त्रसिद्धास्तु[१५८] वामाया: सकाशादुदिता: परा: ।
शक्तयो रावबिम्बाश्च[१५९] सुदीप्ता अमिता:[१६०] ।।

While the Mantrasiddhas, supreme, arise from Vāmā. These energies, well illumined and always unlimited, are the very form of the resonance (of consciousness - *rāvabimba*). (115)

मेलापसिद्धा: सततं प्रथिता निरवग्रहा: ।
अम्बिकाया: परानन्दनिर्भरा:[१६१] शक्तयोऽमित।. ।।

The Melāpasiddhas, perpetually perceived, free of limitations and full of supreme bliss, are the unlimited energies of Ambikā. (116)

देव्यः[१६२] संस्फुरिता नित्यं ज्येष्ठायाः सततोत्थिताः ।
शाक्तसिद्धा महत्तेजोबलेनोत्कटविग्रहाः ॥
स्पन्दाख्या नादचिद्वत्ता[१६३] वर्णा नित्यविकस्वराः ।

The Śāktasiddhas are the goddesses of Jyeṣṭhā. Ever active and perpetualy manifest, their form is immensely powerful (*utkaṭa*) by virtue of the force of the vast radiant power (*tejas*) (of consciousness . They are the letters, perpetually expanding, that endowed with consciousness and the resonance (*nāda* of its awareness), are called the vibration (of consciousness - *spanda*). (117-118ab)

कलाश्चतस्रः परमाः ख्याताः स्वात्मप्रकाशिकाः ।
कलाचतुष्टमिदं[१६४] सामरस्यस्वरूपताम् ।
यातं यत्राद्यवर्णेऽस्मिन् तद्रूपाः शाम्भवाः स्मृताः ॥

There are four energies that, illuminating their own (true) nature, are said to be supreme. This group of four energies becomes one in A, the first letter, and the Śāmbhava (Siddhas) (residing) in this (the letter A) are considered to be of their nature. (118cd-119)

इत्थमेकस्य युगपत् सर्वदेहोदितास्त्विषः ।
सर्वकल्पनकलनानिवहविभ्रमवर्जिताः ॥
मकाररूपमाश्रित्य भात्यनुग्रहतत्परा ।
मङ्गलाख्या महालक्ष्मी वृन्दचक्रैकनायिका ॥

Simultaneously deposited in this way all the radiant energies that arise from the body of the one (reality), free of the delusion of all the multitude of thought processes, into the true nature of the letter M, Mahālakṣmī, who is called Maṅgalā, the sole mistress of the Wheel of the Aggregate (*vṛndacakra*), shines intent on grace. (120-121)

वर्णभेदक्रमेणेत्थं यद्यपि प्रथिताः स्फुटम् ।
तथाप्यवर्णमाहात्म्यं[१६५] न त्यजन्ति कदाचन ॥

But even if (these energies) are clearly perceived (individually) in this way by means of the sequence of the various types of letters (*varṇabheda*) they never forsake the great glory (*māhātmya*) of the letter A. (122)

एका देवीति वा भाति तिस्रो द्वादशधोदिता ।
उद्योगादिक्रमेणोच्चैरेकैका पञ्चधोत्थिता ॥

Or (from another point of view one could say that only) one goddess, the third (of the five) manifests and arises twelve times over (as aspects of her own energy)[166] each of which arises five-fold through the process (of manifestation) that commences with exertion (*udyoga*). (123)

तृतीयेनाद्यकारेण[२६७] वृन्दचक्रक्रमोदय: ।
आद्यनाथोक्तभाषायां[२६८a] लघूक्त्या प्रकटीकृत: ॥

From a third (point of view one can say that) the arising of the sequence of the Wheel of the Aggregate, is engendered by A, the first letter, as explained concisely in the commentary (*bhāṣā*) uttered by Aadyanātha.[268b] (124)

The Ascent of consciousness

झटित्युन्मिषिताख्यस्य ग्राह्या[२६९] समदृगात्मन: ।
येहोदेति प्रथा[२७०] सैव महाज्ञानैकरूपिणी ॥

The perception that should be grasped (*grāhyā*) arises here (in common daily experience - *prathā*) at one with the Great Knowledge of (universal consciousness *mahājñāna*) and is that of the equal (undifferentiated) perception of all things called the (spontaneous and) sudden expansion (of consciousness). (125)

तस्या: पदार्थसंरम्भपरिज्ञानस्वरूपत: ।
या विभाति चिति:[२७१] सैव महामन्त्रस्वरूपिणी ॥

The power of consciousness (*citi*) of that (perception) that shines (as all things) is the complete knowledge of the activity of all that exists (*padārtha*) and as such is the Great Mantra. (126)

ग्राह्यग्राहकसंश्लेषादनल्पाह्लादनिर्भरा[२७२] ।
या संविद् राजते सैव महामेलापविग्रह: ॥

The consciousness that shines full of the great bliss (*āhlāda*) that comes from the contact between subject and object is the form of the Great Union. (127)

निर्विकल्पचितौ[२७३] यत्र ज्ञप्तिमात्रे[२७४] सदोदिते ।
सामरस्यदृशा सर्वं स्थितं शाक्त: क्रमस्तु स: ॥

The Sequence of Power (*śāktakrama*) is where everything abides by virtue of the vision of oneness (*sāmarasya*) in pure consciousness (*jñaptimātra*) that, ever active, is the power of awareness (*citi*) free of thought constructs. (128)

महाशून्ये[175] तु गहने निःस्पन्दाख्येऽनिकेतने[176] ।
सहसा विलयं याति चितिर्[177] यत्र स शाम्भवः ॥

The Śāmbhava (state) is the one in which the power of consciousness (*citi*) suddenly (*sahasā*) dissolves away into the Great Void called the Inactive (*niḥspanda*) that is profound and has no abode. (129)

अतिप्रशान्तसंहारविलयव्योमसागरः ।
तस्मादीषच्चित्तरङ्गरूपज्ञानमिहोदितम् ॥
तदैव परबोधैकरूपं स्वस्पन्दविग्रहम् ।
मन्त्रमूर्तितया[178] शाक्तं विभातं[179] निरवग्रहम्[180] ॥

Cognitive awareness (*jñāna*) arises here in the form of a subtle wave of consciousness out of that ocean of emptiness, which is the perfectly peaceful condition of the dissolving away of destruction. Its form is its innate pulsation (*svaspanda*) at one with supreme consciousness and is the empowered (principle) free of limitation made manifest as the Form of Mantra (*mantramūrti*). (130-131)

ततस्तदेव सहसा मिलितं परधामनि ।
यतस्तस्मादिह ख्यातो मेलापो[181] निर्निकेतनः[182] ॥

Then that same (cognitive consciousness) is united forcefully (*sahasā*) in the Supreme Abode and so is here said to be abodeless Union. (132)

महासंहारगगने सोऽप्यन्तर्लयमागतः
शाक्तक्रमस्ततो भाति सदसत्क्रमवर्जितः ॥

That also dissolves away inwardly in the Sky of the Great Dissolution and so the Sequence of Power (*śāktakrama*), free of the sequences of being and non-being, manifests. (133)

पुनस्तदेव संवित्तिकलनापरिवर्जितम् ।
निरुत्तरं परं यत् तत्[183] कथितं व्योमशाम्भवम् ॥

Again, that same (principle) completely free of the cognitive process (*saṁvittikalanā*) is the supreme absolute (*niruttara*) said to be the Śāmbhava state of emptiness (*vyomaśāmbhava*). (134)

अयं[१८४] श्रीवीरसिंहाख्यस्वामिना[१८५] संप्रकाशितः ।
श्रीज्ञाननेत्रनाथस्य वृन्दचक्रोदयः परः ॥

This, the supreme arising of the Wheel of the Aggregate (taught by) the venerable Jñānanetranātha that has been revealed by the master Vīrasiṁha. (135)

भावस्वभावरूपेण वृन्दचक्रमहोदयः ।
संदर्शितस्तीव्रतरपातविद्धधियां[१८६] सताम् ॥

The great arising of the Wheel of the Aggregate that takes place in the form of the inner nature of phenomenal existence within the intellect (*dhī*) of the wise penetrated by the most intense (descent of grace) has thus been clearly revealed. (136)

निर्धामपरमाकाशपदान्नित्यविकस्वरात्[१८७] ।
प्रसूताः पञ्चदेव्योघबीजभूताः सदोदिताः ॥

The (energies), ever active, that are the seeds of the current of the five goddesses are generated from the perpetually expanding plane of the abodeless and Supreme Sky (of consciousness). (137)

तेनैव पञ्चचक्राख्यक्रमस्वामी[१८८] विकासितः[१८९] ।
निर्विकल्पमहाज्ञानफलप्राप्तौ निरन्तरः ॥

This brings about the constant expansion of the Lord of the Sequence of Five Wheels when the fruit, namely, the Great Knowledge (*mahājñāna*), free of thought constructs, is attained without a break. (138)

स एव प्रान्तचक्रे तु वीराख्यः पञ्चकोदयः[१९०] ।
देवताक्रमविस्फारमास्फार्य फलतः सदा ॥

He, the arising of the pentade, is called the Hero (who resides) in the final Wheel constantly unfolding the expansion of the sequence of deities (*devatākrama*) as the fruit (of this process). (139)

The Descents of Consciousness

प्रथिता[१९१] पातविभवस्वभावेनाक्रमाकृतिः ।
तस्यैव संप्रवक्ष्यामि संप्रदायं मुखोद्गतम् ॥

The form of the changeless (*akrama* aspect of consciousness) is perceived as the innate nature of the glorious power of the descent (*pāta* of the energies of consciousness into manifest activity). I will now explain the oral tradition concerning (its five aspects). (140)

द्वन्द्वयुग्मस्वरूपेण वामेश्येवोदिता सदा[१९२] ।
अजस्रं[१९३] शाम्भवाख्येन गृहीत्वा पातमादित:[१९४] ।

Vāmeśī is perpetually active as the innate nature of the pair of opposites (*dvandvayugma*) once assumed in an instant the first descent (of consciousness), that is, the one called Śāmbhava. (141)

अष्टाभि: शाक्तरूपाभिर्देवीभि: प्रथिता[१९५] स्वत: ।
खेचर्याख्या गृहीत्वाथ पातांशं[१९६] द्वितीयकम् ।।

The (goddess) called Khecarī is spontaneously (*svataḥ*) perceived by means of the eight Śākta goddesses when she assumes the second aspect of the descent (of consciousness). (142)

द्वादशात्मस्वभावाभि: शक्तिभि: सर्वदोत्थिता[१९७] ।
भूचरी सहसाश्रित्य सम्यग्ज्ञानं[१९८] तृतीयकम् ।

Bhūcarī is constantly generated by her own twelve energies when she enters with sudden force (*sahasā*) the third (descent) which is that of right knowledge (*saṁyagjñāna*). (143).

चतुर्विंशतिस्वभावाभिर्देवताभि: सदोदिता ।
संहारभक्षण्याश्रित्य नित्यं पातं[१९९] चतुर्थकम् ।।

Saṁhārabhakṣaṇī is constantly activated by the twenty-four deities when she enters the fourth perpetual descent (of consciousness). (144)

द्विरष्टरश्मिरूपाभिर्देवीभि: प्रोदितान्तगा
रौद्रेश्वरी समाश्रित्य पातं तु पञ्चमं[२००] क्रमात् ।।

When, in due order, Raudreśvarī enters the fifth descent she, the last (of the goddesses), is activated by the goddesses who are the sixteen rays (of consciousness). (145)

इत्थं क्रमाक्रमोल्लासरूपेण प्रथिताः[२०१] सदा ।
पञ्चवाहस्वरूपिण्यो देव्योऽनुग्रहतत्पराः ।।

The goddesses who are the Five Currents, intent on grace are perceived in this way at all times as the outpouring (of consciousness), which is both sequential and simultaneous (*kramākrama*). (146)

निर्निकेतदृशापीह[२०२] ता एव प्रोदिताः स्फुटम् ।
ज्ञानादिपञ्चके भान्ति प्रत्येकास्मिन्[२०३] निरन्तराः ।।

From the point of view of the Abodeless also, these same (energies) are clearly active here and shine without a break in each (member of the) pentad from the Jñānasiddhas onwards. (147)

गर्भसंक्रामितोल्लासं भक्ष्यैकैका[२०४] विराजते ।
देवी पञ्चात्मवृत्तिस्था परमाम्बरधर्मिणी ।।

Each one shines individually once the outpouring (of diversity) that has been projected into the womb (of consciousness) has been consummed. (Thus) the goddess, established in the five modalities of her own nature, possesses the attributes of the Supreme Void (of consciousness). (148)

तत्त्वतः सर्वसंकल्पवर्जिता ये निरन्तराः ।
भासन्ते यत्र तत्रैव[२०५] तद्भावं यान्ति संविदः ।।
एवं पञ्चात्मविभवं चक्रं रौद्रेश्यधिष्ठितम् ।
निरूपाख्यमहाग्रासरूपान्न च्यवते[२०६] कदा[२०७] ।।

Perceptions (*saṁvit*), which in reality are continuous and devoid of all thought constructs (and intentions – *saṁkalpa*) assume that (one essential) nature wherever they manifest. In this way the Wheel, which is the glorious power (*vibhava*) of the five-fold nature (*pañcātman*), presided by Raudreśī never wavers from its true nature as the inexplicable and great consumption (*mahāgrās*' (of perceptions into undifferentiated consciousness). (149-150)

धाममुद्रावर्णकलासंविद्भावस्वभावतः ।
पातानिकेतदृष्ट्यादि वृन्दचक्रं[२०८] प्रकाशितम् ।।

(Thus) the Wheel of the Aggregate (*vṛndacakra*), the first (of all), consisting of the Abodes, Seals, Letters, Energies and Cognition (*saṁvid*) has been explained from the point of view of the descents and the Abodeless. (151)

The First Lineage

उद्रीशपीठमाश्रीत्य[२०९] मङ्गलानन्दनिर्भरा[२१०] ।
सदसद्भासनावेशवर्जिता तामहं श्रये ।।

I, having entered *Udrīśa's* sacred seat, take refuge in the goddess Maṅgalā, full of bliss and free of the penetration (*āveśa*) into the manifestations of the presence (of phenomena) and (their absence (*sadasadbhāva*). (152)

ततः श्रीमच्छिवानन्दनाथगुरुवरं सदा ।
लोकोत्तरमहाज्ञानचक्षुषं प्रणमाम्यहम् ।।

Then I bow at all times to the best of teachers, the venerable Śivānandanātha who possessses the eye of great transcendental wisdom (*mahājñāna*). (153)

श्रीमत्केयूरवत्याख्या[२११] पीठजज्ञानपारगा ।
खचक्रचारिणी येयं तामहं नौमि भक्तितः ।।

I reverence with devotion the venerable Keyuravatī who has grasped all the wisdom born of the sacred seat and wonders in the Wheel of Emptiness. (154)

महावीरवरो योऽसौ श्रीमद्वामनसंज्ञकः ।
देवीधाम्नि सदारूढस्तं वन्दे क्रमभास्करम् ।।

I salute the venerable one called Vāmana, the best of great heroes (*mahāvīra*), who, ever established in the abode of the goddess, is the sun (that illumines the) Tradition (*krama*). (155)

ततः श्रीमच्चक्रभानुर्देवतानयदेशिकः ।
महाव्रतधरो यस्तं वन्देऽहं परधामगम् ।

Then I salute the venerable *Cakrabhānu*, teacher of the *Devatānaya* (Teachings concerning the Deities) who, practicing the Great Vow (*mahāvrata*), has attained the supreme abode. (156)

श्रीमदीशानिकाख्या या पञ्चमुद्राविभूषिता ।
अक्रमक्रमसन्तानकोविदा[२१२] तां नमाम्यहम् ॥

I salute the venerable one called Īśānikā, she who is adorned with the five ensignas and knows well the tradition of the processless process (*akramakrama*). (157)

महानयपरज्ञानविभूतिसत्प्रदः[२१३] सदा ।
श्रीमन्नन्दकनामो[२१४] यस्तं नमामि खधामगम् ॥

I salute the venerable one called Nandaka, who resides in the abode of emptiness and always dispenses the truth of the wealth of the supreme knowledge of the Great Teaching (*mahānaya*). (158)

श्रीमत्सज्जननामस्तं[२१५] रहस्यक्रमनिर्भरम्[२१६] ।
भेदाभेदकलङ्कस्य[२१७] वर्जितं प्रणमाम्यहम् ॥

I bow to the venerable one called Sajjana who devoid of the stain of both unity and diversity is full of the secret tradition (*rahasyakrama*). (159)

निर्मलस्फटिकप्रख्यहृदयं विगतामयम् ।
श्रीमत्सोमेश्वरं वन्दे महाशासनपारगम् ॥

I praise the venerable Someśvara whose heart is as clear as stainless crystal and who, free of suffering, has mastered the Great Teaching. (160)

तेनेह कृपया मह्यं संप्रदत्तो महाक्रमः ।
येनाहं नवभिर्वार्णकलङ्कैर्नावृतोऽनिशम्[२१८] ॥

By his grace I was given the Great Tradition (*mahākrama*) by virtue of which I am never covered by new stains and obscuration. (161)

The Second Lineage

अत्रैव कथ्यतेऽस्मद्भिर्द्वितीया[२१९] गुरुसन्ततिः ।
पीठोदितमहाम्नायरहस्यक्रमनिर्भरा ।।

Now I will relate the second line of teachers full of the secret teachings (*rahasyakrama*) of the Great Tradition born from the sacred seat. (162)

श्रीचक्रभानुपादैस्तु परमार्थार्थपारगैः ।
कृतप्रसादो वीरेन्द्रः[२२०] श्रीप्रबोधस्तपोधनः[२२१] ।।

The venerable ascetic and Lord of Heroes, Prabodha (nātha), was graced (with the teachings) by the venerable Cakrabhānu who had grasped the highest truth. (163)

तेनाहितप्रसादस्तु जैयकाख्यो महाव्रती ।
ज्ञानसंक्रान्तिनिर्भ्रान्तः स्वानन्दानन्दनन्दितः ।।

Graced by the former, the one called Jaiyaka, who observed the Great Vow (*mahāvratin*) was free of error by virtue of the transmission of wisdom (he received) and was delighted by the joy of his own inherent bliss. (164)

तेनापि च श्रीपङ्काख्यं[२२२] दत्तः[२२३] श्रीक्रमशासनः
भवतदभ्रान्तिविभ्रान्तिविध्वंसोच्चण्डदीधितिः[२२४] ।।

He gave to the venerable one called Paṅka, the venerable Krama teachings the powerful rays of which shatter phenomenal existence and the delusion born of the ignorance (it generates). (165)

तेनापि श्रीनागनाम[२२५] देशिकप्रवराग्रणी[२२६] ।
कृतप्रसादपरमाह्लादोदयविघूर्णितः[२२७] ।।

He (in his turn) graced (with the teachings) the venerable and best of teachers called Nāga who was thereby inebriated by the arising of the Great Bliss (*mahāhlāda*). (166)

तेनाप्यहं महाम्नायवरोऽस्मिन् परमाद्भुते ।
अभिषिक्तः[२२८] कृतोऽथान्तचित्तेनावृत्ततेजसा[२२९] ।।

By him I have been given the gift of the Great Tradition in this, the Supreme Wonder, and initiated by the inner mind enveloped with radiant power (*tejas*). (167)

इत्थं प्रोक्ता सन्ततिस्तु द्वितीयेषा महानये ।
निरावेशसमावेशचमत्कारौघनिर्भरा[२३०] ॥

In this way this, the second lineage of the Great Teaching, overflowing with the flood of the wonder of impenetrable (*nirāveśa*) mystical absorption (*samāveśa*), has been declared. (168)

इत्थं परस्परोद्भूत: सद्गुरुक्रमविस्तर: ।
स्थितोऽयं दिव्यसिद्धाख्यमनुज्ञातक्रमेण च ॥

The entire lineage of true teachers has developed in this way through the tradition and is, in due order, the Divine, that of the Accomplished Ones (*siddha*) and that known by men. (169)

संवित्प्रमामहाद्भूतसमुल्लासमहोदय::[२३१] ।
अभ्यन्तरदृशा इति दिव्योऽसौ सद्गुरुक्रम: ॥

From the inner point of view, the divine lineage of true teachers is the Great Arising which is the outpouring of the great wonder of the pure knowledge (*pramā*) of consciousness. (170)

वस्तुत:[२३२] स्वस्वरोल्लास:[२३३] प्रथम: शून्यतात्मक: ।
यो विभाति महाभाभिस्तमजं देशिकं श्रये ॥

I take refuge in the unborn master who is made manifest by the great rays (of consciousness) and is in reality the emptiness which is the first outpouring of one's own innate vocalic consciousness (*svasvara*). (171)

The Five Wombs

पञ्चग्रन्थिसमुद्भेदकरणा योदिता चिति: ।
यतस्तस्मात् पञ्चधोत्था[२३४] प्रणवावर्तरूपिणी ॥

The active power of consciousness (*citi*) pierces through the five knots and so arises five-fold as the circulation of *Praṇava*. (172)

येयं तस्या निरौपम्यशरीराद्[२३५] दीप्तयस्तु य:[२३६] ।
नियतग्रहसंहारनिर्मला या:[२३७] समुत्थिता:[२३८] ।।
ता एव गदिता:[२३९] पञ्चयोनय: परधामगा: ।
नियतग्रहसंस्थानकल्पनापरिवर्जिता: ।।

Brilliant flames, pure due to the withdrawal of (all) conditioned perception, arise from its incomparable body. These are said to be the Five Wombs, established in the supreme abode and completely free of the conceptualization which fashions the configurations (*saṁsthāna*) of conditioned perceptions. (173-174)

कवर्गादिपवर्गान्तपञ्चपञ्चकविस्तरै:[२४०] ।
व्यक्ताव्यक्ताख्यरचना मुद्रितेह समन्तत: ।।

The deployment of the manifest and unmanifest (aspects of reality) is sealed here on all sides by the twenty-five (energies) of the five classes of letters ranging from K to M. (175)

आभिरक्रमरूपाभिर्योनिभि: पञ्चाभि:[२४१] स्वत:
निरावरणनिर्धाम वपुस्तेन[२४२] नित्यश: ।।

These Five Wombs, free of change (*akrama*), spontaneously form at all times the abodeless, unobscured body (of consciousness). (176)

The Sequence of Emanation

अक्रमक्रमविस्फारदृशा[२४३] निर्णीयतेऽव्यय: ।
परहृदान्तस्थ:[२४४] सृष्टिक्रमोऽयं सर्वगोऽमित: ।।

Thus will (now) be explained from the point of view of the unfolding of the processless process (of manifestation), this, the imperishable, omnipresent and unlimited sequence of emanation (*sṛṣṭikrama*) that resides within the supreme heart (of consciousness). (177)

उद्योग:[२४५] प्रथमा[२४६] योनिर्द्वितीयाभास उच्यते ।
चर्वणं शंखयोन्याख्या तृतीयावर्तरूपिणी ।।
चतुर्थी पद्मयोनिस्तु कालग्रासविकस्वरा[२४७] ।
विश्रान्ति: कथिता देवी दिव्ययोनिस्वरूपिणी ।।

Exertion (*udyoga*) is the first Womb while manifestation (*bhāsa*) is said to be the second. Relishing (*carvaṇa*) is called the Conch Womb,

which forms the third circle, while the fourth is the Lotus Womb blooming with the dissolution of time (*kālagrāsa*). (The fifth) is repose (*viśrānti*) said to be the goddess who is the Divine Womb. (178-179)

निस्तरङ्गोदधिप्रख्यकालीधाम्न्यविभेदत: ।
स्फुरन्तीयं स्थिता नित्यं सृष्टिसंवित्तितत्त्वत: ।।

She abides perpetually undivided as the principle of emanating consciousness (*sṛṣṭisaṁvitti*), pulsating radiantly in *Kālī's* abode which is (pure and calm) like a waveless ocean. (180)

स्वस्वरूपा जगद्रूपसिद्धालिङ्गितविग्रहा: ।
देव्य: प्रथन्ते सततं अस्पर्शपदमध्यगा: ।।

The goddesses, who are one's own innate nature, are embraced by the Siddhas who are the universe and, in the centre of the (transcendental) state devoid of contact (with phenomenal existence - *asparśapada*) perceive (all things – *prathante*) perpetually. (181)

The Four Yuganāthas

अनयोक्तदृशा प्रोक्त:[२४८] सृष्टिचक्रोदय: पर: ।
नि:स्वभावनिरौपम्यपरोन्मेषस्वरूपभृत् ।।
जाग्रत्स्वप्नसुषुप्त्याख्यतुर्योन्मेषप्रथोदया: ।
ये स्थिता: सततं प्रोच्चै: परमाद्वयधर्मिण: ।।
तेषां प्रमातृवपुषा निष्ठिता व्योमधामगा: ।
खगेन्द्राद्या: सिद्धवरा:[२४९] सदा भेदग्रहोज्झिता: ।।
वाक्चतुष्टयरूपस्य समुल्लासैकहेतव: ।
ते संविद्रश्मयो दीप्ता निर्लक्षा[२५०] निरवग्रहा: ।।

The supreme arising of the Wheel of Emanation has (also) been explained from this, the aforementioned point of view to be the supreme expansion (of consciousness) that is incomparable and devoid of (any phenomenal) nature of its own (*niḥsvabhāva*). Those rays of consciousness (*saṁvidraśmi*) that, luminous (*dīpta*), free of phenomenal signs (*nirlakṣa*) and limitations are the sole cause of the outpouring of the four levels of speech, are the best of Siddhas, namely, *Khagendra* and the rest who, always free of the perception of duality, reside in the abode of the Void (of pure consciousness - *vyomadhāman*) in the form of the perceiving subject. They are manifestations (*udaya*) of the the perception

(*prathā*) of the unfolding of the Fourth State along with (those) called waking, dreaming and deep sleep, which endowed with supreme unity (*paramādvaya*), always abide with the highest (principles). (182-185)

व्यक्ताव्यक्ताख्यघटना षण्ढस्वरचतुष्टये ।
येयं[२५१] तद्भक्षणायालमुत्थितोऽयं[२५२] समन्ततः ।
पराद्वयविकासैकरूपो निरवधिः सदा ।
सोऽवतारः समाख्यातः परवर्णक्रमोदितः ॥

That is said to be an embodiment of consciousness (*avātara* i.e. the state of persistence) which generated from the sequence of the Supreme Letter. It is nothing but the expansion of supreme oneness which, without end, takes place at all times. It arises all around in order to consume the entire creation (*ghaṭanā*) manifest and unmanifest, contained in the four neuter letters. (186-187)

Khagendra

खगः परमहंसात्मस्पन्ददेहोऽविनश्वरः ।
तस्येन्द्रोऽस्पर्शरूपोऽयं[२५३] खगेन्द्रः स निगद्यते ॥

The indestructable Skyfarer (*khaga*) is the one whose body is the pulsation (of consciousness and vitality) which is the Supreme Self (*paramahaṁsa*). His lord (*indra*) who is this (absolute) free of contact (with the phenomenal world *asparśarūpa*) is said to be Khagendra. (188)

धामत्रितयसंहारग्रासको विमलेश्वरः[२५४] ।
योऽजस्रं गच्छति परं[२५५] खगेन्द्रः सोऽमितः स्मृतः ॥

The pure Lord who consumes the destruction of the three abodes (of emanation, persistence and destruction) and, limitless, attains the supreme (state) in a moment is said to be Khagendra (189)

Kūrmanātha

प्रथमप्रतिभोन्मेषमहिमा योऽद्वयः परः ।
जगद्विचित्ररचनां पृथग्भेदप्रथात्मिकाम् ॥
कूर्मोऽङ्गानीव सततं गर्भे धत्तेऽविभेदतः ।
स एव कूर्मनाथाख्यः कल्पनावरणोज्झितः ॥

He who is one (*advaya*), supreme and whose glorious power is the unfolding of the first (impulse of the) cosmogonic imagination (*pratibhā*), who constantly withdraws into (himself) the womb (of emanation), undivided, the wonderful (and diverse) deployment of all things, that is, the perception of individual differences, as does the tortoise its limbs, is the one called Kūrmanātha, free of the obscuration of thought constructs (*kalpanāvaraṇa*). (190-191)

Meṣanātha

स्वोन्मेषेण[२५६] स्वतन्त्रत्वाद् गृहीत्वेन्द्रियरूपताम् ।
अलुप्तानाख्यमहिमा विषयग्रामवर्त्मनि ॥
यो युक्तायुक्तघटनां संत्यज्य विचरेत् सदा ।
सोन्मेषः[२५७] सततोद्युक्तः[२५८] स मेषाख्यः प्रकीर्तितः ॥

He who, by virtue of the innate expansion (of his own consciousness) and freedom, assumes the nature of the senses, without (this thereby) diminishing the glorious power of the Inexplicable (*anākhya* Fourth State of consciousness) in the sphere the objects of sense and who, abandoning (all) exertion (for what is conventionally considered to be) right or wrong, moves (freely) at all times is known as Meṣanātha who, endowed with the expansion (*unmeṣa* of consciousness), is ever intent (on realisation). (192-193)

Matsyendranātha

द्वयाद्वयस्वरूपाणां शास्ता यः सर्वसंविदाम् ।
समनिर्धामवपुषो मम च्छेदनेन[२५९] तिष्ठति ॥
स एव प्रोच्यते श्रीमान्मत्स्येन्द्रः[२६०] कृतकः परः ।

He who is the master of all forms of perception, whether dual or non-dual, whose body is everywhere equally present and (yet) without abode, and abides by the destruction of egoism is said to be the venerable Matsyendranātha, the supreme doer (of all things). (194-195ab)

निस्तरङ्गपराकाशपरमाद्वयविग्रहः ॥
प्रत्यावृत्तिक्रमेणेमाः सामरस्यं निजात्मनि ।
वृत्तीः संप्रापयति यः स मीनाख्यः प्रकीर्तितः ॥

He whose form is the (one) supreme and non-dual (reality), which is the supreme Void (*parākāśa*) free of alterations (*nistaraṅga*), who

makes all these modalities (of consciousness) one in his own essential nature through the process of reversal (*pratyāvṛttikrameṇa*), is famed as (the teacher) called Mīnanātha. (195cd-196)

प्रोल्लासनिजविस्फारशक्त्यभिन्नप्रथोदयाः ।
विभान्ति सदसद्भेदमुक्ताः सिद्धाः समन्ततः ॥

The Siddhas shine everywhere, free of the duality of being and non-being. They are the arising of the undivided perception (*prathā*) of the energy of the outpouring of their own expansion (of consciousness). (197)

अनयोक्तदृशा प्रोक्तो[२५१] निरवग्रहविग्रहः[२५२]
निरावरणनिर्धाममहिमाभासविस्तरः ॥

The unconditioned form of reality explained from this point of view is the expanse of the manifestation of the glorious power (*mahimā*) that is unobscured and without abode. (198)

The Sequence of Dissolution

श्रोतादिपञ्चकगणः प्रमाता मनसाञ्जितः[२५३] ।
बुद्धीन्द्रियेण संयुक्तं तथा वामादिपञ्चकम् ॥
एवं द्वादशधामाख्यो[२५४] यस्त्वक्षग्रामविस्तरः ।
स एव बुद्धिविभ्रंशाद्[२५५] निर्विचारपदाश्रितः[२५६] ।

The group of five (organs of perception) beginning with the sense of hearing (together with) the individual perceiving subject, coloured by the mind and conjoined to the intellect, along with the pentade beginning with Vāmā, constitute the extent of the aggregate of the senses known as the Twelve-fold Abode. By the falling away of the intellect, it abides in the state free of deliberation (*nirvicāra*). (199-200)

नियतग्रहसंस्थानवर्जितोऽक्रममूर्तिमान् ।
सर्वसंहारनिरतः खण्डचक्रक्रमः परः ॥

The very form of the changeless (*akrama*), devoid of the configurations of conditioned perceptions, intent on the withdrawal of all things - such is the supreme sequence of the Broken Wheel (*khaṇḍacakrakrama*). (201)

एकादशविधस्तीक्ष्ण: संत्यक्ता[२६७] कलनावलि: ।
युक्तायुक्तदशातीतो नित्योदितस्वधामग:[२६८] ।।
पकारादिहकारन्ता वर्णा:[२६९] क्षकारसंयुता: ।
एकादशविधात्मानो[२७०] ये स्थितास्तेषु सर्वदा ।।
व्यक्ताव्यक्तक्रमेणेयं कल्पना प्रथिता तु सा ।
तद्भक्षणपर:[२७१] प्रोक्तो भावाभावतमोज्झित. ।।
निरुपाधिमहाबोधरश्म्युल्लासमयोदय:[२७२] ।
एतदेवोच्यते[२७३] सद्भि: संहाराख्योऽव्ययक्रम: ।।

Powerful (*tīkṣṇa*) in eleven ways and free of the process of manifestation (*kalanāvali*) , beyond the plane of good (*yukta*) and evil (*ayukta*), established in its own ever active abode: this is said by the wise to be the eternal process known as Dissolution (*saṁhāra*). It is the arising (*udaya* of the process) consisting of the outpouring of the rays of the great, unconditioned consciousness that is said to be free of the darkness of being and non-being. It is intent on consumming thought that, perceived through the sequence of the manifest and unmanifest, abides at all times within the eleven energies of the letters beging with PA and ending with HA (i.e. PA, PHA, BA, BHA, MA, YA, RA, LA, VA and HA) along with KṢA. (202-205)

ग्राह्यग्राहकविस्फारो दशधा यो व्यवस्थित: ।
प्रत्यावृत्तिस्वभावैकरूपो नादोदयान्वित: ।।
इत्थमेकादशविध: संविदुल्लासविस्तर: ।
तस्यैव भेदविभवग्रसनाय समुत्थित: ।।

The ten-fold expansion of subject and object, along with the arising of the resonance (*nāda* of consciousness) which is one in nature with (the process of) reversal (*pratyāvṛtti*) , in this way constitutes the eleven-fold expanse of the outpouring of consciousness, manifest to consume the energy of its own duality (*bheda*). (206-207)

महाभक्षादिरूपिण्यो निशिता दीप्तयोगगा:[२७४] ।
यास्ता एवेह संहारे[२७५] सहसा भान्ति नित्यश: ।।

Here, in the state of withdrawal, the mighty energies, *Mahābhakṣā* and the rest are in a state of energized union (*dīptayogaga*) and shine perpetually with immense force (*sahasā*). (208)

दशेन्द्रियसमारूढोऽहंकारो[२७६] मददर्पितः ।
एवमेकादशविधो भाति यो भेदविश्रुतः ॥

The ego, haughty with inebriation, seated on the ten senses and well versed in the ways of duality and of eleven kinds shines in this way. (209)

तत् संहाराय सततं कालसंकर्षणी चितिः ।
तस्यांशुरश्मिविस्फारैः[२७७] प्रोदिता क्रमतः सदा ।

The power of consciousness (*citi*), that is Kālasaṁkarṣaṇī (the One who Withdraws Time into herself) arises constantly and progressively (*kramataḥ*) by the expansions of the rays of (the ego's eleven) aspects in order to withdraw it. (210)

अयं संहारचक्रस्य गुरुवक्त्रक्रमोदितः ।
संप्रदायः परः कोऽपि साक्षात् प्रकटितो मया ॥

I have (thus) directly revealed this, the supreme and inscrutable (*ko'pi*) tradition, born of the lineage of the Master's Mouth, concerning the Wheel of Withdrawal. (211)

The Sequence of the Inexplicable

स्वं स्वं विषयमाहृत्य प्रत्यावृत्तिक्रमागतः ।
चिच्चमत्कारभरितो द्वादशाक्षिस्वरो गणः ॥

The group of twelve vowels, associated with the senses, full of the wonder of consciousness enters the process of reversal (*pratāvṛttikrama*) once withdrawn back from their respective objects. (212)

यस्तं संहृत्य सहसा प्रशान्ता दीप्तयोगगाः[illegible] ।
निस्तरङ्गमहाव्योमरूपिण्यस्तुर्यचक्रगाः ।

Once withdrawn that (group of twelve) through the force of consciousness (*sahasā*), (they become) tranquil and, in a state of energized union (*dīptayogaga*), reside in the Wheel of the Fourth State, in the form of the vast, waveless sky of consciousness. (213)

अप्रमेयनिरौपम्यसामरस्यैकविग्रहा: ।
निरूपाख्यमहाग्रासधामस्था भान्ति नित्यश: ।।

They (thus) shine perpetually in the abode of the great and inexplicable dissolution (*mahāgrāsa*), their one form incomparable and objectless oneness (*sāmarasya*). (214)

अकारादिविसर्गान्ता ये षण्ढस्वरवर्जिता: ।
तेषामेवाशु युगपद् व्यक्ताव्यक्तस्वरूपता ।।
संहर्तुमुदिता[२७९a] देव्यो निरहंकारविग्रहा: ।
निर्विकल्पमहाव्योमदीप्तयो विगताश्रया: ।।

The goddesses, their form egolessness (*nirahaṁkāra*), free of (outer) support, energized by the great sky of consciousness free of thought constructs, arisen to withdraw simultaneously and in an instant (*aśu*), the manifest and unmanifest nature of these, (the twelve vowels) beginning with A and ending with Emission, free of (the four) neuter (letters).[279b] (215-216)

पराद्या सा उदेत्येव[२८०] स्फुरितानन्दघूर्णिता[२८१] ।
याक्रमस्पन्दलहरी[२८२] विद्युल्लेखैव[२८३] चञ्चला ।।

The supreme primordial (goddess) who arises in this way, inebriated by the radiant, pulsing bliss (of consciousness), is the wave of the processless (*akrama*) vibration (of consciousness), as fleeting and fickle as a lightening flash. (217)

तस्या उदयसंस्थानसंहारोद्रेककल्पना ।
त्रिविधा समकालेन प्रोदिता कलनोज्झिता ।।

Her creative imagination (*kalpanā*) is generated by the intensification of the state of withdrawal of the configuration (*saṁsthāna*) of the arising (*udaya* of the energies of consciousness) and, free of the phenomenal process (of creation and destruction - *kalanā*), arises simultaneously three-fold. (218)

तस्या हि[२८४] त्रिप्रकाराख्या कल्पना या समन्तत: ।
प्रत्येकश:[२८५] स्वरूपोऽपि सृष्ट्यादिक्रमसंज्ञक:[२८६] ।।
चतुर्थोर्मिनिशितं[२८७] रूपमुद्योगादिविभेदत: ।

This three-fold creative imagination (*kalpanā*) (that takes place) all around is of that (dynamic consciousness) . The essential nature of each one (of its aspects) is called emission and the rest (i.e. persistance and withdrawal). The fourth, (fully) expanded form, is divided into (the four moments) of exertion (*udyoga*) (manifestation, destruction and the cessation of time). (219-220ab)

एवं द्विषट्कसंवित्तिक्रमो भाति निरावृत: ।।
सृष्टिकाल्यादिभेदेन प्रथितौघोदधि:[२८८] पर: ।
निरालम्बविकासैकमहिमा[२८९] सततोदित: ।।

The supreme ocean of the flux of what has been perceived (*prathita*) is perpetually active and is the one glorious power of the self-sustained (*nirālamba*) expansion (of consciousness). Unobscured, the twelve-fold sequence of consciousness is manifest in this way as Sṛṣṭikālī and the rest. (220cd-221)

तस्यैव हठसंहारवृत्त्या दुर्दर्शमूर्तिमान् ।
क्रमाक्रमोभयोत्तीर्णरश्मिपुञ्जातिघस्मर:[२९०] ।।
स्वरूपं कर्तुमुद्युक्तो निस्तरङ्गोऽनिकेतन:
स्पर्शास्पर्शपदातीतरूपत्वाद्[२९१] विगतोत्तर: ।
प्रशान्तातिप्रशान्तैकमहिमाविकृतप्रभ:[२९२]

(This) network of rays transcends both process and its absence and, extremely voracious, its form is terrible to behold. Abodeless and waveless, it is beyond the plane of contact (with phenomena) and its absence (*sparśāsparśa*), and so there is nothing higher. This, the undistorted light of the one glorious energy of the most tranquil (consciousness), abides intent upon fashioning (in this way) its own nature by its activity of (sudden and) violent (*haṭha*) withdrawal (of all things into itself). (222-224ab)

इत्थं संहारसंहाररश्म्योघ: परिकीर्तित: ।।
एवं धामादिभेदेन त्रिविध: प्रकटीकृत: ।
देविकाक्रमसद्भावोऽप्यलंग्रासैकघस्मर: ।।

Such is said to be the flux of the rays of the destruction of destruction (*saṁhārasaṁhāra*), revealed as three-fold in terms of (the sequence of) abodes, (letters and consciousness), it is the one consumming fire (of consciousness) of the assimulation of all things (*alaṁgrāsa*) and the essence of the Sequence of Goddesses (*devikākrama*). (224cd-225)

आसां द्विषट्कदेवीनां वमनग्रासतत्पराम्[293] ।
देवीं त्रयोदशीं वन्दे तादात्म्यप्रतिपत्तये ॥

I praise the thirteenth goddess who is intent an emiting and devouring these, the twelve goddesses, that I may attain oneness (with her). (226)

महाभैरवनामादिभैरवं त्रितयं सदा ।
प्रत्येकसर्गरूपादि चतुर्धा संव्यवस्थितम् ॥

Each triad of Bhairavas, namely, Mahābhairava and the rest, abides four-fold at all times in the form of creation (persistence, destruction and the inexplicable). (227)

इत्थमुग्रस्वरूपोऽयं भैरवेशक्रमः परः ।
विभाति द्वादशात्मैकस्वभावः कालवर्जितः ॥

In this way this supreme and terrible sequence of Lord Bhairava manifests devoid of time as the one innate nature of the twelve-fold reality. (228)

The Goddess

तस्यैव सततं देवी हठात् कवलनोदिता ।
यतस्तस्मात् समाख्याता देवी नाम्नोपचारतः ॥
वस्तुतः स्वस्ति नैवास्या नामरूपप्रकल्पना ।
महासंहारचक्रेश्याः सर्वोत्तीर्णस्वरूपतः ॥

*The goddess is perpetually intent an devouring him with violent force (*haṭhāt*). Thus she is said to be the goddess (only) in a secondary sense. In fact it is wrong to conceive of her as having either name or form, for the mistress of the great Wheel of Withdrawal transcends all things. (229-230)*

चिदानन्दपरिस्पन्दविभवः पीठतां गतः ।
यस्मात्[294] सेहेति सततं गोचरत्वं समन्ततः ॥

The glorious power of the pulse (*parispanda*) of the bliss of consciousness has become the sacred seat (of cosmic manifestation) and so the (goddess) comes here, everywhere and at all times within the purview of the senses. (231)

अविभिन्नस्वरूपत्वाद् वामेश्वर्यी निराकृते ।
तत्प्रसादवशात्[२९५] सम्या वृन्दान्तनाम विस्फुटं ।

When, due to (her one) undivided nature, Vāmeśvarī has dissolved away (*nirākṛta*) she, by virtue of that is equal (*samyā* in every state and aspect) and is clearly manifest as the cessation of the Aggregate (*vṛnda* of energies). (232)

महाज्ञानमहायोगकरणादिक्रमैरपि ।
न तु गोचरतामेति देवीयं सर्वगा सती ॥

This goddess, present everywhere, is never perceivable even by means of the processes that generate the Great Knowledge, the Great Union and the rest. (233)

गुरुप्रसादेनाविष्टा[२९६] केचित्तन्मयधर्मिण: ।
भवन्ति व्योमवृत्त्यैकस्वभावा नात्र संशय: ।

Certain (yogis), penetrated by the teacher's grace and endowed with that same nature are one with the (universal) activity of the Void (of consciousness). There is no doubt about it! (234)

भावस्वभावरूपेह सृष्ट्यादीनां विराजते ।
निष्ठा तद्युग्मविस्फारवर्जितापि समन्तत: ॥
निर्निकेतमहासंविद्धर्मिणी[२९७] विगतग्रहा ।

(The goddess is) here the essential nature of phenomenal existence and the ground state (*niṣṭhā*) of emanation and the rest. Although devoid of the expansion of those polarities (*yugma*), She manifests everywhere free of limitation, her nature the great and abodeless consciousness. (235-236ab)

The Wheel of the Goddess

इत्थं महानये भाति पूजाक्रममहोदय: ॥
उद्योगस्यैकदेशेऽपि देवताचक्रविस्तर: ।
प्रस्फुरत्यविभागेन[२९८] व्योमवृत्त्यैकता[२९९] गत: ॥

The great arising of the liturgy of the rite of adoration (*pūjākrama*) manifests thus in the Great Teaching (*mahānaya*), although

just an aspect of the exertive force of consciousness (*udyoga*), the extension of the Wheel of Deities manifests undivided, and has become one with the (universal) activity of the expanse (of consciousness *vyomavṛtti*). (236cd-237)

इत्थं सदैव सर्वत्र देवीनामुदय: पर: ।
निष्ठितोऽपि सतां गम्यो निरवग्रहविग्रह: ।।

Although the arising of the deities, supreme and unlimited, is established in this way everywhere and all times, it is attainable (only) by the wise. (238)

समस्तोत्थव्यस्तदेह: समस्तव्यस्तस्वरूपभृत्[300] ।
व्यस्ताद्यस्तु समस्तान्त: स्थितोऽयं देवताक्रम: ।।

The Sequence of the Deities, possesses (both) universal (consciousness *samasta*) and (all) particular (perceptions *vyasta*). Its body consists of the particulars that arise from universal (consciousness) and abides (as all things) beginning with particulars and ending with universal (consciousenss). (239)

तत्रैवानारतं प्रोद्य त्रिधा पञ्चमहोदय: ।
भाति दिव्यौघविस्फारविभवान्त:स्थितोऽव्यय: ।।

Emerging incessently there itself, the fifteen-fold Great Arising shines and abides as the imperishable (reality) within the glorious power of the expansion of the divine flux (of consciousness - *divyaugha*). (240)

देवीचक्रोदरगतो नवसंहारविस्तर: ।
सम्स्थितोऽपि निरालम्बमहिमाकल्पनोज्झित: ।।

This is the extension of the nine-fold withdrawal (*saṁhāra*) that, although established in the womb of the Wheel of the Goddess, is free of the creative imagination (*kalpanā*), which is the unsupported (self-sustaining) and glorious power (of consciousness). (241)

The Lord

इत्थं पीठाधिप:[301] शाश्वन्नवचक्रोदय:[302] पर:
चकास्ति बहुरूपैकरूपो[303] नित्यविकस्वर: ।।

The Lord of the Sacred Seat who is the supreme and perpetual arising of the nine Wheels shines, constantly unfolding, as the one nature of the many. (242)

स एव देशिकवरो[304] रेखाकर्मादिवर्जितः ।
परमण्डलपीठैकस्वभावस्तु निरूपितः[305] ॥
इत्थं नानार्थसंस्थानधामादित्रितयात्मना ।

He indeed is the best of teachers, described thus as the triad of the abodes (letters and consciousness), which is the configuration (*saṁsthāna*) of the many existing things. (But though) one with the supreme seat of *maṇḍala*, he is not drawn (or fashioned in any other way). (243-244ab)

Kālī

निर्लक्षप्रथमोन्मेषे पूर्वकोटिस्वरूपिणी[306] ॥
चक्रचक्रेश्वरीरूपक्रमेणैकैव[307] कालिका ।
विभात्यनारता सम्यक् निरहंकारधर्मिणी ॥

The goddess Kālikā is the reality which, inscrutable, marks the beginning of the first expansion (of consciousness into manifestation). One and devoid of all egoity (*nirahamkaradharmiṇī*), She shines perfectly and at all times by virtue of the process (*krama*), which is the very nature of Cakreśvarī, the Mistress of the Wheel. (244cd-245)

अनयोक्तदृशा प्रोक्तमेकरूपवपुः[308] परम् ।
अरावरावविस्फारं[309] मन्त्रपीठमनर्गलम् ॥

The supreme Seat of Mantra (*mantrapīṭha*), which is the expansion of the Soundless Sound (of consciousness), free of all limitations, whose body is the one supreme reality has been explained from this point of view. (246)

CONCLUSION

इत्थं व्यावर्तिताप्येयं[310] नानार्थैकत्वकल्पना ।
निर्निकेतस्वरूपत्वान्नयोत्तीर्णं[311] विभाव्यते ॥

Although this conception (*kalpanā*) of the oneness of the many is brought about in this way, it has no fixed locus (*nirniketa*) and so is realised as the transcendent beyond the teachings (*nayottīrṇa*). (247)

अप्रमेयमहाव्योमवृत्तिरूपमनाश्रयम्[३१२] ।
देवीपीठमजं यत् तदध्युष्टाख्यं[३१३] निरावृतम्[३१४] ॥
* * * * * निःस्पन्दसंधानोज्झितविग्रहम्[३१५] ।
सर्वत्रावस्थितं वन्दे वाचातीतमनामयम् ॥

(This transcendent reality) is the (all encompassing) activity of the great expanse (of consciousness *mahāvyomavṛtti*) which is not an object of perception and has no (phenomenal) foundation. Unobscured and unborn, it is the (one) Sacred Seat of the Goddess and is called Kuṇḍalinī (*adhyuṣṭa*). I praise that omnipresent reality which, free of imperfections and beyond speech, is free of (extrinsic) links (and contemplation (*saṁdhāna*) and inaction (*niḥspanda*) * * * . (248-249)

यद्यप्ययं मुखाम्नाययुक्त्या सम्यक्[३१६] निरू[illegible] ।
अक्रमक्रमसद्भावसंग्रहस्यैकनिर्भरः[३१७] ॥
तथाप्येतत्समुत्तीर्णं[३१८] वस्तु वक्तुं न पार्यते ।
समयक्षतिभीरुत्वात्[३१९] विज्ञेयं गुरुवक्त्रतः ॥

Although this reality namely, the unitary flux of the totality of the essence of the processless process (of the activity of consciousness) has been correctly described according to the oral tradition, even then (I) cannot say everything about this transcendental reality for fear of breaking the rule (*samaya*). One should (therefore) learn it (directly) from the master's lips. (250-251)

विमोहादिह केषांचिद् विद्योक्त्याभासविभ्रमः[३२०] ।
राजते येन[३२१] विज्ञानं न तेन[३२२] तत्त्वदं[३२३] स्थितम्[३२४] ॥

Due to (their) ignorance (*vimoha* they suffer from) the illusion that what has been told (to them) appears to be wisdom. It is because of this that (their) knowledge appears (to be true but) does not give (access) to reality. (252)

साक्षाद्[३२५] महानयमयः[३२६] प्रकाशः प्रकटीकृतः ।
सोऽयं मयार्णसिंहेन सद्देशिकमुखोद्गतः ॥
तमेव परमेलापसंप्रदायोपबृंहितम्[३२७] ।
विबुधाश्चर्वणन्त्युच्चैर्जीवन्मुक्त्यात्मसिद्धये ॥

I, Arṇasiṁha, have directly revealed the Light which is the Great Teaching (*mahānaya*) come from the lips of a true master. That (teaching), augmented by the teaching (received) through Supreme Union, is relished by the wise to attain liberation in this very life.

(253-254)

अबुद्ध[३२८] मन्मतं येन[३२९] मद्वक्त्रादबुधो जनः ।
महानयमयं शास्त्रं स्वविकल्पैर्विकल्पयन् ॥
गर्जत्यबुधबुधीनां पुनः पानासवक्षये[३३०] ।
नमोऽस्तु कृतिने तस्मै सदृष्टित्यागिने परम् ॥

The unawakened, that is, the person by whom my teaching who has not been understood by means of (the teachings) from my mouth (or that of a true teacher) conceiving the scripture (*śāstra*) which is the Great Teaching according to (his) own notions proclaims it to those of unawakened intellect . . . (?) Salutations to the creator, to the supreme one who when the wine (he drinks deceitfully) has finished abandons (all things) including (true) insight and the supreme (reality)! (255-256)

परमपण्डितकुलाचार्यश्री अर्णसिंहविरचितं[३३१] महानयप्रकाशम्[३३२] समाप्तम् ॥

The *Mahānayaprakāśa* written by the most excellent Paṇḍit and Kulācārya, Arṇasiṁha is finished.

NOTES OF THE MAHĀNAYAPRAKĀŚA

1. + ॐ नमो महामङ्गलायै ।।
2. यानिकेत निरातङ्क खस्वभावान्
3. नमोस्ि
4. –यात
5. –दित
6. महाम्नाय
7. –पादाव्जे–
8. –मतश्वभ्र
9. –पीठ
10. –त:
11. –स
12. पीयस्
13. –दा
14. मोक्षयम्
15. त्द्
16 –णी:
17. –कजना–
18. निरूपाक्ष–
19. –भाव
20. योणुध्युष्टकलोद्रेक–
21. ननास्यागम–
22. –दर्श
23. स्वभाव:
24. –चित्तौ
25. –न
26. महावीर
27. ह्{? ट्–}
28. अवट– –सङ्केत
29. स्थितं–
30. –पे
31. जपेत्
32. * भैख्या अनिरोधत:
33. इत्थमाराध–
34. –विकाशेन
35. निर्णि–
36. –तृरूपिणी
37. –भक्ष्यणी
38. –या:
39. –नमे

40. These two are the twelve rays of the organs of action along with the vital breath (*praa.na*) and those of knowledge along with the intellect, respectively. See MP (2) p. >>>

41. –भेदोत्थं–
42. –धाम्नेता
43. देवीना
44. तस्थितं
45. –रूप: स्वर:
46. –व्योमत्पञ्न{? निकेतभृत्}
47. –ग्रास
48. व्याक्यतद– –गा:
49. महाश्रुन्यातिश्रुन्यत्वात्
50. सम्यकृ–
51. वमति
52. –ख्य
53. –स्फुरता–
54. स्वमन्त्र:
55. सं{? ्क्षणीं}
56. मध्यां
57. यदिका
58. –तदैव
59. येनातिरौधित:
60. वक्त्र
61. चक्र
62. विस्फात्रितं
63. –ता
64. *खे:कला–
65. विगत–

66. These are the five senses and mind (*manas*) and the five organs of action and the intellect (*buddhi*).

67. तानेव
68. कथ–
69. संविदुक्तासना–
70. याह{? मा}
71. * * हंसमत्यादि
72. –ता
73. –रूपिक–
74. निर्णीकेतन:
75. –चमत्कारं–
76. स्फारित:
77. निर्दिष्टो
78. वह्नि–
79. क–
80. –धर्मासौ
81. –चक्र
82. –वागर्भ–
83. शस्वत्र्–
84. –ख्त
85. –भी:
86. यन्ति
87. –सु
88. विपत्–
89. निस्तरङ्गो
90. योगिनि–
91. अंवराघ– –णी
92. –ला
93. –सु
94. परविध–
95. मदनां
96. निशं
97. लानाखे–
98. –संस्थि *
99. स्ववलाद्रेका–
100. विगात्य
101. निर्णिकेत–
102. स्व
103. कनास्–
104. कण्ठ–
105. –षा
106. निर्णिकेत–
107. आसां
108. – . *
109. –ता
110. निगलत्युच्चै:
111. + यतस्तस्यान्
112. * * * *
113. –कुलं
114. मात्रं
115. आसां
116. देहं
117. –कस्वमुखं
118. –दम्बरम्
119. निरावर्ण–
120. –विकाशात्म–
121. आसां
122. भैरवा–
123. परान्वैखरीनित्यं
124. निरन्त
125. –ये
126. स्पर्श
127. –खेव
128. गमे
129. स्वप्रकाशविकाशैकरूपा
130. –त्वे
131. देवी तु
132. वर्तिनी

133. –ता
134. चक्रपञ्च * * * *
135. * स्थितापि
136. –चग्रहा
137. अकारा: प्रोक्ता:
138. व्यक्तास्ता
139. –ख्य
140. परतादजा:
141. –णाक्रामू:{?
142. सिद्ध
143. * * * कविग्रहा:

144. There is an interesting play of words here. The twenty-four consonants represent the twenty-four principles from Earth to Nature. They are the principles that make manifest (*vya~njana*) the inner energies represented by the sixteen vowels. This like the comsonants (*vya~njana*) that 'make manifest' the 'colour' or 'type' (*var.na*) of the vowels. The 24 principles consist of the five gross elements, their five corresponding sensations, the five organs of sense and five of action, the inner mental organ consisting of mind, intellect and ego and Nature which is the immediate source and 'substance' of all of them. These principles serve as the channels through which the energies of consciousness operate and so are made manifest, just asz the consonants manifest the vowels.

145. –स्तया:
146. –सिद्धा
147. –रान्ता
148. जगदुद्योत–
149. –तत्व:
150. सन्नेदिता:
151. समस्तेश्वरि–
152. * * ता
153. मोच्य॥श्च
154. –मखा–
155. स्फु * * * * * दाख्या
156. चौ * * * टकाकृते
157. कल्पया–
158. * * * * स्तु
159. –विंवा च
160. यिता: सदा
161. –निर्भरा
162. देव्यं
163. –चिद्व्यक्त
164. –चतुष्टयमिदं
165. –माहातयं

166. Perhaps the third goddess who governs the Melaapasiddhas is meant here. There she appears as the twelve energies (*maatraa* - 'measures') of the letter A.

167. तृतीयेन प्रकारेण
168. –भंग्यायां
169. ग्राह्ये
170. प्रथात्
171. चिति
172. ग्रह्यग्रहक–
173. –चितो
174. ज्ञाप्ति–
175. –शून्ये
176. निष्पन्दा–
177. चिति
178. मन्त्रो–
179. द्विभातं
180. निरग्रहं
181. [illegible]
182. निर्णिकेतन:
183. यततत्
184. इद
185. –स्वामिन्या
186. –पात्रविद्ध–
187. –र
188. –क्रमम्वास्वी
189. विकाशित:
190. पञ्चकोट्य:
191. प्रथित:
192. गमा
193. अजस्रं
194. यातमा–
195. प्रथिता:
196. पातंशश्च
197. सर्वतोत्थिता:
198. –ज्ञातं
199. यातं
200. पञ्च *
201. प्रथिता
202. निर्णिकेत–
203. प्रत्येकंस्मि
204. –स भङ्त्यै{? कैका}
205. त: प
206. –रूपानच्यवते
207. सद
208. यातानिकेत–
209. उद्गीथ–
210. पीठयाश्रीमन्मङ्ग–
211. –केर्युखत्याख्या
212. –सन्तानाकोविदान्
213. –विभूषित —:
214. –कनामा
215. –नामानं
216. रहस्यं क्रमनिर्भरम्
217. –कलङ्कस्तु
218. –भिर्वाणक–
219. –स्माभिर्–
220. –दे वीरेन्द्र
221. –प्रबोध–
222. श्रीपङ्ककाख्ये
223. दत्त
224. भवतूद्धान्ति–
225. –नामा
226. –णी:
227. कृतप्रसादोपर–
228. अभिसिक्त:
229. कृपाश्रान्तचित्तेना–
230. –चमत्काराद्यनिर्भरा
231. सम्वित्प्राणमहाभूत– –य
232. वस्तुतत्
233. –स
234. –धोत्थ
235. –रा
236. सा
237. य
238. समुत्थिता
239. गं–
240. –रे
241. पञ्चभि:
242. वपुषस्वेन
243. –दिशा
244. पराहृदयतया
245. उद्योग
246. प्रथमो
247. वि–स्वरा
248. प्रोक्ता:
249. –रा
250. निलक्षा
251. पेयं
252. –भक्षणापा–
253. तस्योन्द्रोस्पर्श– –य:
254. विमलेश्वरे
255. पर:
256. स्वोन्मेषण

257. समेष
258. सतोद्युक्त:
259. च्छन्देन
260. मत्स्येंदु:
261. प्रोक्ता
262. निरंवग्रह–
263. –साश्चित:
264. –धामस्थो
265. –सा
266. –पदश्रित:
267. –क्त
268a. –दितरवधामग:
268b. Sense and edition uncertain.
269. वर्णा
270. एकादंश–
271. –भक्षण:–
272. –चयो–
273. सोवो–
274. –मा:
275. संहार
276. –रूढेहंकारो
277. तत्संक्षु–
278. –योगमा:
279a. संहतु–
279b. The so-called 'neuter' vowels - .r .R .l .L – are a mix of pure vowel sounds with a touch of the semi-vowels R and L. As the vowels symbolize the subjective enrgies and the consonats the objective ones they symbolize objectivity in the stream of subjective cognitive activity represented by the series of vowels. When these are absent the flow of inner consciouness is free of 'outer support'.
280. पराद्युन्मारूटित्यत्र
281. –ता:
282. –स्यन्द–
283. –खेव
284. पि
285. प्रत्येकश
286. –˙˙˙क्के
287. चतुर्थोर्मिशितं
288. प्रथितोखधि:
289. –विकाशैक–
290. –पुञ्जेति–
291. –पदाभीत–
292. – महिमाकृतकप्रभ:
293. –प्रसतत् –
294. यस्या
295. ताप्रसाद{? वशात्}
296. –प्रसादतश्चित्रं
297. निर्णिकेत–
298. प्रस्फुरन्त्य–
299. व्योमवृन्त्यैकताङ्
300. समस्तव्यस्त * रूप–
301. –धिक:
302. शश्वन्न–
303. वहुपुष्ट्यैक–
304. –वरै
305. –पिते
306. –मोन्मेषपूर्वकोटि–
307. –केव
308. –मेकपुष्पवपु:
309. –विस्फार
310. –तापेयं
311. निर्णिकेतस्वरूपत्वातयोत्तीर्णं
312. अप्रेमेय–
313. तदपुष्ट्याख्या
314. नरावृता
315. निस्पन्दसन्धानोज्झितविग्रह
316. सम्यङ्
317. अंक्र{? मक्र–}
318. –मुत्तीर्णा
319. –त्वा
320. –विभाक्त्या–
321. योन
322. स
323. –दां
324. स्थित:
325. साक्षान्
326. महामयमयं
327. –त:
328. अवु * ?
329. यन
330. पानासनक्षणे
331.
332. * * * * * * *